

THE
POORE MANS
TEARES,

Opened in a sermon, pre-
ched by Henrie Smith.

Treating of Almes deeds, and
relceuing the poore.



Ms.
T. 100.

LONDON
Printed by Iohn Wolfe; & are to be
sold by William Wright.

1592.

THE
POOR-HOUSE
THAMES

Opened in a London pro-
cessing House since
Treating of Aims and
relieving the poor.



LONDON
Printed by John Wolfe, & sons
Sold by William Widdow
1801.

THE POORE

man's teares.

flow in. MAT. 18. 42.
He that shal giue to one of the least of these
a cup of colde water in my name: he
shall not loose his reward.

THE argument I
haue to intreat
off, is onelic of
giuing Almes to
the poore; and
when, & in what
sort we ought to
relieve the poore
Herein for your better instruction, I
will shew what Almes is: how, and
to whome Almes must be giuen, and
wherefore wee are to giue Almes. I
know in these daies, and in this non

age, it is as hard a thing to perswade men to part with money, as to pull out their eies and cast them away, or to cut of their handes and giue them away, or to cut off their legges and throw them awaie: Neuerthelesse, I cannot but wonder that men are, so slow in giuing of almes, and so hard hearted towards the releefe of the poore, when the promises of GOD warrant them not to loose their reward. S. *Iohn* saith, hee that hath the substance of this world, and seeth his brother want, howe can the loue of God bee in him? This is a question which can hardly bee answered of a great number: no it will not be considered of a number, nor regarded of a number. And yet the Euangelist hereby laieth open vnto all persons, that hee which hath wealth, seeing his brother in want, and will not releue him, he loseth the loue of God, which loue is so great as is the loue of a naturall mother vnto her owne childe:

(*Iohn 3.*)

child: nay more then that, it is a loue
so firme lic sedled, that it is vnpossible
to be remoued.

There are many rich persons, that Luke 16.
thinke skorne to releue the poore, of
whose hard dealing we haue a presi-
dent in the sixteenth of Luke. The
rich man in his life time woulde not
releue *Lazarus*, but despised him, yea
he forgot God, and thought there
was no God (but his gold) that cold
in iustice punish him for despising
the poore. *Lazarus* died for vvaile,
and so did *Dives* for all his wealth;
who soone after, (being in hell) be-
held *Lazarus* in heaven, triumphing
in *Abrahams* bosome, while hee vvas
tormented in hell fire. This fire bur-
neth, skaldeth, skortcheth, and tor-
menteth; of which, when the riche
man felt the smart, (though all too
late) he sorrowed and repented, and
would faine haue sent word thereof
vnto his friends: but he could haue
no messenger for al his lordly linings.

The Poore man's teares:

nor no releasement of his torments,
for all his bagges of golde. Nowe to
whome would he haue sent worthe?
Forsooth to a number of his friends,
that indeed think ther is no God nor
deuill; no heauen nor hell; nor no
torments in hel fire after this life. But
I would aduise those of that opinion
to doe as *Thomas Didimus* did by
Christs wounds, that ere hee would
beleue, put in his hands & felt. And
therefore to all such I say, as will not
beleue it; let them goe thither and
feele; then doubtlesse they will find
it so, and say it is so. This example of
Dine may aduonish such hard heart-
ed persons to be mollified with the
teares of the poore; that they maie;
when *Dine* bath dined; let *Lazarus*
haue the crutts.

Math. 25.

¶ We read in *Mathewe*, that when
Christ cometh to iudgement, hee
will say to them on the left hand, go
from me ye cursed into hel fire which
was prepared from the beginning
by

The Poore mans tears.

by which appeareth, that hell fire is
not onely hot, but it is eueralasting
hot, and neuer hath ende: Let there-
fore hell fire, & the eternal torments
thereof, admonish you to bee merci-
full to the poore: To this also may
bee added, what hee will say to the
righteous, goe you into eueralasting
ioyes, which neuer shall haue
end: When I came among you as a
stranger, you receiued me: when I
was naked you clothed me, & when
I was hungrie, you fed and refreshed
mee, which prooueth that the king-
dome of heauen belongs vnto those
that harboureth strangers, cloatheth
the naked, feedeth the hungry, com-
forts the sicke, and doth performe
such charitable actes of compassion:
yet not as the papist doth to account
it meritorious, but as a faithfull chris-
tian to doe it in faith and true zeale
of a christian life, for cuerie tree that
bringeth not forth good fruit, is how
euer downe and cast into the fire: It is

27. ysa. 55

not enough for vs onely to bear faire
leaves, but we must also bring forth
good fruit: otherwise leaues be sure,
our Saniour Christ will forsake vs.

Esay 58

The Prophet *Esay* saith; if thou
breake thy bread vnto the poore, and
powre forth thy hart vnto them, thy
light shal rise in darknes, thy dimmes
shal be as the moone, tide, and God
shal stil guide thee: whereby appeareth
that those deeds of charitie are com-
monlie performed by the righteous;
that stil seek to enjoy the pleasures of
heaven, which are so farr beyonde
the common imagination of men,
that no heart can thinke, no eare can
heare, no tongue can speake, nor pen
can write, the unspeakable pleasures
thereof.

Then if the ioyes of heaven bee
so great, (as doubtles they bee) and
that through good life and good
deeds, wee are to inherite the king-
dome of heaven, we ought the more
carefullie to see to the continuall re-

liefe of the poore, and do as much as
in vs lieth to prouide for them, euery
one according to his abilitie. Let me
therefore admonishe you in Gods
name, to mollifie your heartes vwith
the pitifull teares of the poore, that
so you may giue continuall almes to
their reliefe, that when *Dinas* hath di-
ned, *Lazarus* may haue the crums.

Christ saith, it is a deed more blef-
sed to giue them, then to take from
them; for the excellencie of christi-
ans consisteth in leading a godly life
and giuing of almes. And the excel-
lency of all things is shewed in their
giuing. The sunne giueth his light;
the Moone her light, the Saies their
light, the Clowdes their water, the
Trees their fruit, the earth her herbes,
the herbes their flowers, the flow-
ers their seeds, and the seeds their in-
crease. Sea, beasts and birds, fowles &c.
fishes, giue naturallie in their kinde;
and are more careful and louing one
to an other then we, which haue

The Poore-mans teares.

say, go to the beasts of the felde and they wil teach thee. For man is most vnaturall to man, and so far digressing from nature in his kinde, that let some yngodlie rich cormorants see a poore person beg: this is their present sentence of him: whip the roags, to Bridewell with these roagues, it is pittie these roagues be suffered to liue: then if they fall sicke, let them famish, starue, and die, all is one to him, for of him they shall receiue no comfort.

Augustus Caesar thought that day to be lost, wherein hee did not benefite any poore person, and with money releue him from penurie. And I know, some godlie men that take delight in releueing the pore with their continuall almes, not superstitiously to bee seene of men, but secretlie to be seene of God. The Lord increase the number of them, and make their example redownde to the reliefe of thousands.

Almes is a charitable reliefe giuen
by the godlie to the sick, to the lame,
the blinde, the impotent, the needy
the hungrie and poorest persons: e-
uen such as are daily vexed with con-
tinuall want: to whom as euen of du-
ry, and not of compulsion, we ought
to impart: some part of that which
God hath mercifullie bestowed vpon
vs: For as we daillie seeke for be-
nefits at gods hand, which he dooth
continuallic giue vs: so ought wee
(therwith to releue the poore) sith
God hath so commanded vs. The
performance whereof, we ought not
to drine off from time to time, but to
doe it when they desire to haue it
done: for the true obedience of god
dooth forbid vs to prolong or dring
off the doing of good things: as ap-
peareth in *Noah*, who when hee was
commanded, did enter the Arke:
Abraham, when he was commaded,
did forthwith offer vp his son *Isake*,
and did circumsise his house vpon the
same

same day hee was appointed. A learned writer called *Nazienfis* saith of himselfe, that when in his youth hee had once lost the tenor of good life graie hearts was got about his head, ere he recouered it againe: whereby I gather, that when we are young, if we harden our hearts against the poore if wee doe not willinglie impart our bread to them, but driue their hungry stomackes stubbornly from our doores: that doubtlesse gray heares wil come vpon our heads before we can finde the right waie to pittie and compassion.

O let vs take heede that our hearts be not hardened against the poore, nor that wee giue our almes to get glorie of the world: but so let vs giue our almes, that the one hand maie not know what the other doth: yea we ought to giue it with such equalitye that our poore neighbours may be releued, to whome indeede we ought to become contributors, as

Job and *Joby* did. All people have not one bellie, for as one thimnie may be hot, so another may be cold: One pot moyst with lickor, when another may be drie; one purse emptie, when another is full, And one poore mans belly full when an others is emptie. That is a good common-wealth, that looketh to euerie member in the common-wealth: And those men worthie of riches, that looketh daily to the feeding of their poore neighbours. Let therefore the teares of the poore admonish you to charitie, that when *Dives* hath dined, *Lazarus* may haue the crums.

Now let vs proceed and consider what we must giue, and to whome we must giue, in the text we are willed to giue though it be but a cup of cold water, or a peece of bread: this containeth matter both for the taker and the giuer: Bread will serue beggers, and they must be no choosers: yet bread will not serue some
beggers

beggars that boldly on Gads hill,
 Shooters hill, and suche places take
 mens horses by the heads, and bids
 them deliuer their purses, for these
 fellowes are of the opinion of the
 Anabaptists, that euerie mans goods
 must be common to them, or else
 they will force them to part it: but
 these are lawlesse beggars, and ought
 to haue almes at Tiburne: as for o-
 ther sort of beggars, and other poore
 persons, they must be content to
 take vp their crosse, endeavour them-
 selues patiently to suffer their ordi-
 narie greouances: and remember
 that mans nature may bee satisfied
 with a little.

As touching how much wee shall
 giue, we are taught that if wee haue
 much, we should giue accordingly:
 If we haue but little, giue what wee
 can spare: S. Luke counelleth vs if
 we haue two Coates, wee must giue
 one to him that hath none: & of meate
 likewise: but as touching this questi-
 on,

on, lide need to be spoken, when our owne couerous heartes are readie enough to frame excuses.

Some will make a question of their almes and saie they know not what the partie is that demaundeth reliefe or beggeth almes of them: O saith some I suspect he is an idle person, dishonest, or perhaps an vnthrif and therefore refuseth to giue anie reliefe at all. To this I answere they are needlesse doubtes, for we ought to releue them if wee knowe them not for such persons: And let their bad deedes fall on their own necks, for if they perish for want, we are in danger of Gods wrath for them: but to giue vnto suche as wee knowe of lewd behaulour, thereby to continue them in their wickednesse, were verie offense: we are not still tyed to one place for giuing our charities, but it stretcheth far, for we are commanded not onely to releue our owne countymen, but also strangers,

gers, and such as dwell in foreigne nations.

Againe, heere the giuer may learn to giue freely, for the thing he giueth is but bread or water: Bread is the fruite of the earth; and for the earth giues it vs, we may the better giue it againe. But bread in this place signifieth all thing necessarie; for the fare and cheere in olde time was contained vnder the title of bread, and all maner of drinke vnder the title of water: but in this as in all other thinges the simplicitie of the olde world is quite gone out, and newe and corrupt thinges are lately crept in. In the old time *Iacob* desired he might haue bread in his iourney, but now the case is altered, for wee must haue sundrie dishes of contrarie deuises, framed for the taste of the mouth and pleasantnesse of the stomacke, which is vsed with great superfluitie, and farre more cost then needeth: better now to fill the belly

then

then the eye; although to content
the common multitude: the eye is
the onely thing which must be plea-
sed. Yet when you are in the midd
of all your iollitie and costly fare, let
the teares of the poore admonishe
you to releene them; that when
Dines hath dined, *Lazarus* may haue
the crummes.

The teares of men, women and
children are greivous and pitifull;
and teares giue cause of great com-
passion; especially the teares of such
as therewith are constrained to beg
for their reliefe. But if the teares of
the rich for the losse of their goods,
or the teares of parents for the death
of their children, or the tears of kind
natured persons for the losse of frends
or other wronges sustained, ought
generallie to be regarded and pitied;
Then much more should the teares
of those breed great compassion in
the hearts of christians, whome beg-
gery, want, and extreames of misera-

ble hunger constraineth to shewe
teares in most greivous and lament-
table sort. O what shall a man say vn-
to those pittiful faces, which are made
moist through the extreame of hun-
ger, wherein are most bitter & sharpe
effects: (A thing aboue all extreames)
to a hungry bodie.

Euerie bitter thing is sweete, and
euerie fowle thing seeme cleane, hun-
ger made the apostles glad to eat the
eares of corne. *David* glad to eat the
shewe bread. *Esau* is delicious to eat
crummes; and *Eli* is content with
meale: In the destruction of *Hieru-*
salem, it made the mother eat her
owne childe, and in the waylinges
of *Jeremie* people eat their own or-
dure: It made people erie to *Phara*
for bread: it made an asses head, and
the dung of Pigeons to bee eaten in
Samaria, and others to swoone and
lie dead in the streets. The affliction
of hunger caused little teares, and
brought all these thinges to passe.

Dauid saith that God numbered all his teares in a bottle Dauids teares were worthy to be preserved: But if euer teares were worthie to be numbred, the teares that are shedde for famine howsoeuer men neglect to regard the, they are vndoubtedly gathered together into Gods bottle, & thence they raine as waters out of vialles in way of reuengement of those that take no compassion of such a wofull spectacle.

Teares are the last thing that man woman or childe can moue by, and where teares moue not, nothing will moue. I therefore exhort you by the lamentable teares, which the poore do daily shed through hunger and extreme miserie to be good vnto them, to be charitable and mercifull vnto them, and to releue those who you see with miserie distressed.

The scripture saith, giue to euerie one that asketh, God gaue hearbes and other fode vnto euerie living

B 1

B 2

thing

thing, euery common-wealth that letteth anie member in it to perish for hunger is vnnaturall and an vncharitable commonwealth. But men are now adaies so full of doubts thorough a couetous desire to themselves that they cannot abide to part with anie thing to the poore, notwithstanding that God hath promised he will not forget the worke and loue which you haue shewed in his name to the poore and distressed.

Some wil say for their excuse, that they are ouercharged by giuing to a number of persons: and therefore, they cannot giue to so manie beggars: for by so doing, he might sone become a beggar himselfe. *David* answereth this obiection very well, and saith thus; I neuer saw the iust man forsaken, nor his seed beg his bread; wherby he meant, that in all the time that hee had liued, or that any man liuing the yeares of *David*, shal skarflie see, that vpon an vpriight heart in
giuing

giuing a man, should be brought to
beggerie.

The answer to this ordinarie ob-
jection or excule of worldlings, I say
in the defence & behalfe of the pore.
There are a number that will denie a
poore bodie of a pennie, and pleade
pouertie to them, though they seeme
to stand in neuer so great extreames,
when in a far worse sort they wil not
stick immediatlie to spend ten or twen-
tie shillings. The riche worldling
makes no conscience to haue ten or
twentie dishes of meate at his table;
when in troth, the one halfe might
sufficiendie satisfie nature: the rest
run to the reliefe of the pore, and yet
in the end he might depart better re-
freshed with one dish, the common-
ly he is with twentie. Some will not
sticke to haue twenty coats, twentie
houses, twentie farmes, yea twentie
Lordshippes, and yet goe by a poore
person, vvhome they see in great di-
stresse and neuer releene them with

one penny, but say God helpe you, I
haue nor for you. There is Lawyers
vill not sticke to vndo twenty poore
men, and Marchants that make it no
conscience to eat out twenty other
that haue the hundreths out at vsury,
their chests cramd full of crownes, &
their cofers full of golden Gods, or
glistring Angels, that wil go by twen-
tie poore, miserable, hungrie, impo-
tent, and distressed persons, and yet
not bestow one peny on them: And
though they doe most shamefullie
aske it: yet can they most shamelesly
denie it, and refuse to performe it.

The people of this world can very
easily find a staffe to beat a dog, they
are neuer without excuses, but readie
to finde delaies, and verie pregnant
to deuise new shifts to keepe in their
almes. Nowv will I shew you reasons
why we should giue. God saith, who
so giueth to the poore, lendeth vnto
the Lord, and shall be sure to finde it
again, and receiue for the same an
hun-

hundredth fold. And againe, blessed
 is he that considereth of the pore &
 needies: the Lord shall deliuer him in
 the day of trouble. Heereby appea-
 reth, that we shall receiue our almes
 againe, except wee doubt whether
 Gods vvords be true or no. For con-
 firmation whereof, the Prophet *Da-
 uid* saith: the testimonies of God are
 true and righteous. And God spea-
 keth by the mouth of the Prophet *E-
 say* saying: The word is gone out of
 my mouth, and it shal not returne, the
 promise which God made to *Sara*,
 vvas found true: his promise made
 to the children of *Egypt* was found
 true: his promise to *Iosua*, in the o-
 uerthrowing of his enemies, was
 found true. God promised *Dauid* his
 kingdome, to *Salomon* hee promised
 wisdom, to *Pharao* destruction by
 water, to *Saule*, the losse of his king-
 dome, and to *Salomon*, the deuiding
 of his kingdome: all which, and farre
 more prooued true. Then let vs not

doubt in Gods promises; for from
time to time they haue bene found
true and iust. Let vs consider that we
must die and leaue our goods; wee
know not to whome: then while we
are here, let vs distribute thereof vn-
to the poore, that we may receiue our
rewarde in the kingdome of heauen.
God saith by S. Luke: O foole, this
night will I fetch away thy soule, and
then, that which thou hast got, who
shall possesse it? Here is a question
worth the noting, and meet for riche
men to consider: especiallie such as
hoord vp wealth, & haue no regarde
to the reliefe of the poore. Doe they
thinke, that the wealth which they
haue gathered together, will come to
good after their dectase: No, it will
melt and consume away like butter
in the Sunne: The reason is, because
they wold not do as God hath com-
manded the, in the distributing part
of that to the poore which was lent
them by the Lord.

The children of God in the first of the Apocalips crie out: how long O Lord, thou that art holy and true: dost thou not iudge and reuenge our blood vpon those that dwell on the earth; whereby appeareth that God exerciseth good men, & those whom hee loueth in the troubles of this world, which we account long; yet is their time but short, although their trouble makes it seem long but these I say ought to be content, & all those that doe trust in God must bee content, to releue one another for a time; since after a short time, we shall doubtles find the fruits of our almes again: short is mans life while we are in this world: *Dauid* compareth it to a vapour, to a bubble, to winde, to grasse, to a shadow, to a smoake, and euerie fading thing that consumeth in a moment. *Esay* compareth it to the removing of a Tabernacle, and *Iob* to an Eagles wing, or a Weavers shuttle: so that our life is but short, and
Ald B 5 after

after a few daies, though you thinke
them manie: whatsoeuer you meriti-
fullie bestow vppon the poore heere
on earth: You shal certainlie find the
same againe both in heauen and on
the earth.

Prou. 12.

Eccle. 34.

1 Cor. 4.

Eccle. 7.

Salomon in the 12. of the Prouerbes
saith, he that stoppeth his care at the
crie of the poore, shall crie himselfe
and not bee heard. The bread of the
poore is in the waies of the rich: hee
that keepeth it from them, is a man of
bloud. S. Paule saith, no man giuech
but he that hath receiued. And Iesus
Syracke saith, stretch forth thy hand
vnto the poore, that thy mercie and
blessing may be made perfect. Basilan
auncient father of the church, dooth
charge the rich with wast, for vvhich
they shall surelie answer. Art thou
not (saith he) a robber in keeping an
other mans substance, and to reckon
it as thine owne. It is the breade of
the hungry which thou doest detain;
the coat dew to the naked, thou lock-
kest

keft in thy wordrop: the shooes that appertaines to the barefoot, lies drying in thy house; and the gold which should releue the poore, lies canker- ring in thy cofers: which saying, as it teacheth the liberalitie due vnto the poore: so it blameth the careless rich, that account all to be their owne, and will part with nothing, keeping to themfelues more then is sufficient. But to such saint *Iames* saith, that at the latter daie, the mite in the crums, the moathes in the garments, & the rust in the golde, shall fret them like canckers. *Ambrose* saith, it is no lesse sinne to take from him that rightlie possesseth, the being able not to giue to him that wanteth.

The right rich man that duellie de- serueth that name, is not knowen by his possession, by his costly fare, and costlie building, by his sumptuous pallace, by his plate, Jewels, and sub- stance; but by considering the poore and needie: Whereof *Austine* sayth
thus:

thus: the rich are proued by the po-
uertie of others: so that still the scrip-
tures and fathers prescribe not an in-
differencie, but a necessitie: not at
pleasure, but vpon duty, that the pore
and needie shalbe considered and re-
leued.

Where is the large liberallity be-
come, that in time past was rooted in
our forefathers; they were content
to be liberall, though they applied it
to euill purposes; the successours of
those which in time past gaue liberal-
tie to maintain Abots, Friers, Monks,
Nunnes, Masses, Durges, Trentals,
and all idolatrie: seeing the abuses
thereof, may now bestow it to a bet-
ter vse: namely, to foster and feed the
pore members of Christ.

The worlde is as great as it hath
beene, the people now are more rich
then they haue beene, and more co-
uetous then they haue beene: yea,
they haue more knowledge then e-
uer they hadde: yet want the de-
fire

fire they haue had to become liberall
and seeme therein most wilfull igno-
rant.

The extortioner can spare nought
vnto the poore, for ioyning house to
house, and land to land, though hee
haue the poore mans curle for it: the
Prophet *Esay* saith, the extortioner
dooth no good to the poore, but dai-
lie seeketh to roote them forth of
doores: the pride of apparell ma-
keth vs forgette the patched of the
poore. Our costlie fare, their extreame
hunger, and our soft lodging, their
miserable lying.

Oh howe liberall vvere peo-
ple in times past to maintaine su-
perstition: and nowe howe harde
hearted are they growen to keepe
the poore from famine, will ye make
a skorne of the poore and needie:
The poore nowe perishech by the
Riche menne, and noe manne
considereth it: This is not the
right duetie of faithfull Christians:

this

this ought not to be the fruits of our profession, nor this is not the mercy which we learne by the word. 1701

Therefore towards the reliefe of the poore I say, giue, and giue gladly: for the bread that is giuen with a stony hart, is called stony bread, though necessarie to bee taken by the poore, to slake honger: yea, it is but sower bread: such a giuer in mine opinion, is next kinsman vnto Sathan: for he gaue Christ stoans in stead of bread: but this man giueth christians stonie bread. The VVise man saith, lay vpp thy almes in the hands of the poore, and know that in the end, what thou keepest thou shalt lose, but that thou giuest to the poore, shall bee as a purse about thy necke. For as this life waxeth olde, and our daies passe away, so shall this vaine pelfe passe away from vs, neither shall riches helpe in the day of vengeance, but the corruption abideth, which fretteth like a canker. Then what shall it profite to get
all

all the worlde, and when the worlde
forlaketh vs, that shalbe most against
vs, that best we loued while we were
in the worlde. Let euerie man there-
fore perswade himselfe, that his soul
is better then those subtill riches: the
possession wherof is variable and vn-
certaine: for they passe from vs much
more swiftlye then they came to vs.
And albeie we haue the vse of them,
euen till the last day, yet at length we
must leaue them to others. Then ere
you die, lay them forth for the profite
of your poore bretheren: learne to
forlake the couetous worlde, before it
forlake you, and learne counsaile of
our Saviour Christ, who aduiseh you
to make friends of the wicked Mam-
mon.

Wee see daily, that euerie one is
good to the poppe, (as we common-
lie say) but they will giue the nought
but wordes: then I say, great boall &
smal roall makes vnsauerie mouthes:
yet if words will doe anie good, the
poore

Luke 16.

poore shall not want them. For it doth cost nothing to say alasle good soule, God helpe thee, God comfort thee, I would I were able to helpe thee: and such commonlie will saie so, that haue store of wealth lying by them. Such still wish wel vnto themselves, in wishing themselves able: but of such wishing, and for such wishers, I saye as a beggar saide to a Bishop, who made like answer, that if such wishes were worth but one halfe penie to the poore: I doubt, they would not be so liberall. I wish you good brethren leaue wishing, & fall to some doing: you locke vp and will not loose, you gather together, euen the deuill and all, and why? Because you would faine hatch the Cokatrice egge: you nurse vp a canker for your selues, yea keepe the packe that shall trouble your voyadge vnto God, as Christ saith: O how hard shall it bee for a rich man to be saued, it shall bee easier for a Camell to goe through a needles

needles etc. This he saith not, be-
cause no rich man shall be preferred,
but because the mercilesse rich man
shall be damned. YVe are admoni-
shed to liberalitie by sundrie naturall
examples, the cloudes if they be full,
doe yelde forth their raine, much
raine is a burden to cloudes, & much
riches are butthens to men. It is layd
off of *Abraham* in the 13. of *Gene* is,
that he was burdened with gold: yet
Abraham was a good man, but it bur-
dened his head to be busie yvith the
cure of golde. Againe, to eat much,
to drinke much, and rest much, is a
burthen to the soule, though it bee
pleasant to the bodie. And in the 12.
of *Luke* it appeareth, that abundance
of riches, maketh one to eat much,
drinke much, and rest much: then
were it not for the covetous mindes
of those that have much, they might
in part to the poore one part of that
which they daily spend in superfluyty.
If this bee not amended, I let you to

vnderstand that the poore must crye
 and their voyce shall bee heard, their
 distress considered, & our vengeance
 shalbe wrought. I tell you troth, euen
 in this. Christe, that the poore haue
 cried vnto the Lorde, and hee hath
 heerd them. With speed therefore o-
 pen your eares, if not to man, yet to
 Christ, who continually commaun-
 deth vs to giue and bestow vpon the
 poore and needie. Giue and it shall
 be giuen you faith he by S. Luke, and
 setteth before our eyes the example
 of the poore widewes mites, & also
 the example of a couetous rich man,
 who demanding how hee might ob-
 taine eternall life, was answered thus
 by him, go sell all thou hast, and giue
 to the poore, not that it is necessarie
 for euery man so to do, or that a man
 cannot be saved without hee doe so;
 but thereby teaching him perticular-
 ly to lothe the worlde, and generallie
 seeke meanes for the daily cherishing
 and the refreshing of the poore. Doe

not continually feede your equis
 for mans offensiuē: but when you
 may spare to spend and banquet you
 selues, then call the poore and impo-
 rent and retell your poore distressed
 neighbors and brethren. And when
Dives hath dined, let *Lazarus* haue
 the crummes. And stil remember the
 saying of *S. Marlowe*: Blessed are the
 mercifull, for they shal obtaine mercy:
 To conclude, beloved in the
 Lord, let me entreate you rich men
 to consider it is your dutie, to remem-
 ber the poore and their continuall
 want: you that eat hills and blowe,
 and feede till your eies swell with gra-
 nesse, that mislike your course meane
 and then fall to finer fare: that haue
 your feuell drinckes for your re-
 make, and your stores of home for
 your appaile: impart some of your
 superfluitie vnto the poore, who be-
 ing comforted by you, will idoubt-
 lesse pray for you that God would
 blesse you and yours, and increase
 your

your store a thousand fold which if
 they should forget, yet the promises
 of God remaine intiolable towards
 you for the same. *ad illud quod dicitur*
 b. If the proud would leaue their su-
 perfluitie in apparell, their excessse in
 imbrodery, their vanitie in kirtes,
 gardes and pownes, their excessse in
 spangling their fantastick feathers
 and needlesse brauerie, the greater
 part mighte suffice to stande the re-
 liefe of the poore, and yet haue suffi-
 cient to suffice nature. *et in tribus or-
 dibus* the glutton seeketh onely to suf-
 fice nature and leaue his dayly surfer-
 ring in belly chere, other might the
 poore be fed with that which he of-
 fendeth either loathsomely vomites
 forth, or worketh as an instrument to
 shorten his owne life. Let the ybor-
 monger leaue off his dalliance, and
 his inordinate expences for mainte-
 nance of his wickednesse, and it shall
 be good for his bodie, and better for
 his soule, yea his purse shall bee the
 heavier

heauier, and he thereby better able
to relieue the poore.

Let euery artificer and trades-man
live orderly, auoyding superfluous
expences, not spending his money
vainely at dice, tables, cardes, bow-
ling, betting, and such like, but liue
as becommeth crail christians in the
feare of God: they may haue suffici-
ent for the maintenance of them-
selues and their famelie, and yet the
poore may be by them sufficiently
relieued.

Let vs consider that we who haue
our beginning from God, ought ge-
nerally to bend all our actions to-
wardes the pleasing of God, and
doing as he commaundeth vs, wee
please him: for if we helpe the poore
wee helpe him, and doing all chari-
table actions to the poore, wee ac-
compteth it as done to himselfe.

Let vs generally learn, not to con-
temne or despise the poore, but ac-
cording to our abilities helpe them

and consider of their extreames; and at any hand not to disdain and vnbraid them with the titles of base rogues or suchelike, but in all godly christian meanes to cherish and comfort them with such charitable relief, as wee may in reason affoorde vnto them, yea and to consider of their cases as if it were our owne.

Let vs take example of good *Cornelius*, the Captaine, of whome mention is made in the Actes of the Apostles, to whome the Angell of God appearing in a vision, said thus, *Cornelius*, thy prayer and thine almes is come vp before God: hee heere thou toward, and also of whom thou shalt be rewarded.

Let vs consider of their misery, than with hungry chappes, and low bellyes would willingly feed on that, which they wastfully consume; the poore say would finde good comfort of that, which is commonly wasted; yea, and on yee dung-

dung-hills: and let vs haue regard to
 their coldnesse: their nakednesse:
 their miserie: & greivous necessities
 thinke of this and comforte them:
 And let vs be mindfull that pouertie
 and want compelleth many an ho-
 nest person to take in hand the per-
 formance of much vile and basish
 businesse: and that therefore they
 deserve to be succoured with merite
 and pitie rather than to be despised
 for their poore estate. O howe the
 harde hearted persons were in their
 miserable estate, how glad wold you
 be to be refreshed with now wil skar-
 ly yeeld one penie to their reliefe.

Lastly, let vs call to mind the exámple
 of the widow of *Sarepta*, who thogh
 her prouision and store were but li-
 tle when the prince of the Lord
 came to her, she answered
 I haue nothing but a little flower
 in a barrell, and a little oyle in a cruse:
 which notwithstanding she willing-
 ly bestowed vpon him: for which, a

duddy worthe memorie followed:
for her barrell was againe filled with
flower; and her pot with oyle: this
was the Lordes doing for fostering
the poore prophet of the Lord, sure
the plentie that cometh by the
poore is much, for the field of the
poore is fruitfull, it suriendred again
the fruit to them that giv ought, yea
if it be but a cup of cold water, as saith
our Saviour Christ. To whome be
all honour, power and dominion,
now and for ever, Amen.

Mark. 10.

FINIS.
I have nothing but a little flower
in a barrell, and a little oyle in a
pot, which notwithstanding the
poore man's leave, I have
given to the Lord, and he
will multiply it, and give
it to whom he will. Amen.

A
HARMONIE,
FROM HEAVEN.

Sommoning all men vn-
to the hearing of the
truth.

By Henrie Smith.



LONDON
Printed by Iohn Wolfe, & are to be
sold by William Wright.

1592.

HARMONY
FROM HEAVEN

Summoning all men up
to the beating of the
drum.

By Henry Smith.



1792.
Sold by William Wright,
Printed by John Wolfe, & are to be
London

A harmony from heauen
summoning all men to the bearing
ring of the truth.

The text.



He Apostle Paul writing
to Timothy telleth him, that GOD
would haue all men
come to the knoweledge
of the truth. & because
in which words the Apostle
giveth him to vnderstande, that
there is none other way, either for
such or people to come vnto God,
but by that ordinarie meanes, which
is the bearing of his word, the which
the Apostle calleth his truth; because
it is not onely true in it selfe, but also
doth witness of his truth, who is truth.

and

long it

+

Rom. 1. 16
1. Tim. 2. 4

Iohn.17.17.

it selfe: by the verie same name doth
our Saviour Christ call gods worde,
when making his prayer to his hea-
uenic father (for the elect) he saith:
father, sanctifie them in thy truth; and
immediatlie addeth, thy word is the
truth. The next thing that the apostle
aduertiseth *Timothy* of, that this truth
being rightlie knowen, bringeth sal-
uation to them that so know it, & this

Rom.1.16.

+ 2. Cor. 1.1

the Apostle confirmeth by an argu-
ment taken from his owne faith, whe-
he saith; I am not ashamed of the go-
spell of Christ, for it is the power of
God, able to save euery beleuer.
And last of all, the Apostle hath sent
downe the generalitie of his church,
both in saying to *Timothie*, that God
would haue all men to be acquainted
with it, & to the Saints at *Rome*, that
it is able to save euery beleuer. Next of
it cometh, that he writing to the *Col-
lossians*, exhorteth them not to much to
the hearing of this word, but to the
as to an inward intertainment of the

same

from when he said: let the words of
 Christ dwell in you plentifully in all
 wisdom, teaching and admonishing
 your own selves, teaching the selves,
 because many of the *Colossians* seemed
 to be ignorant of that which they should
 know, and admonishing themselves,
 because a number of them did know
 much, but practised little. So that, such
 is the entertainment that gods word
 ought to finde amongst vs, as *David*
 promised the eunys, when hee said:
 O Lord, teach me the way of thy sta-
 tutes, and I shall keepe it euē vnto
 the ende. And wee are taught to en-
 tertaine gods worde by the example
 of *Iohn*, who receiuing the liue booke
 at the hand of the Angell, was com-
 manded to rate that booke, partly to
 teach vs, that gods worde must abide
 within vs and partly to signifie, that
 our bodelie breaste serueth not our
 soules necessitie. *Peter* said that he had
 carefully carried gods message: for I
 was founde (saith hee) of those that
 sought

Coloss. 3. 16

Eccl. 12. 1

1st. 14. 1. 101

*Psal. 119. 37.
 Apoc. 10. 10
 Mat. 4.*

their w

taught me not, and haue bene made
 manifest to them that asked not after
 me, howbeit hee was not so carefull
 in speaking, but the people were as
 careless in hearing: for the which
 cause, hee vitereth this complaint:
 Lord who hath beleued our report,
 or to whome is the arme of the Lord
 reuealed? When *Jeremie* had faithfully
 he deliuered the message of the Lord
 his GOD, in rebuking those leues
 which burned incense to the Idols
 of Egypt: hee saith, that all them
 that knewe that their wiues had bur
 ned incense to straunge Gods, and a
 great manie women which floode
 by, gaue him this answer: the word
 which thou speakest vnto vs in the
 Name of the Lord, we will not heare
 it of thee, but what we thinke good,
 that will we doo. Such was the wic
 kednes of the people so manie yeares
 past, as appeareth in manie places of
 gods worde: among the which, that
 of the Babylonians was not the least
 which

which thou dost receive to send Shurab
vnto them with the booke, & with
a strait charge, that when he had read
it vnto them, hee should bind a stone
vnto it, and cast it into the riuer Eu-
phrates, to teach the Babylonians &
all men, that as the hard stone cau-
sed that good booke to sincke in the
water, so the hardnes of our stonie
hearts, is not onely the depriving of
vs, of many good blessings, but also
a violent sincking of our soules in
sinne.

Iere. 51. 63.

The iust consideration whereof,
moued the Apostle Paul, to expo-
sitate the matter with curie hard
hearted sinners in this foreword: thou
not know that the bountifullnesse of
God, leadeth thee to repentance; but
thou after thine harde heart that can
not repent, dost heape vp to thy self
wrath against the daye of wrath, and
of the declaration of the iust iudge-
ment of God: and yet to see what
small preparation there is vnto repen-
tance,

Rom. 2. 4. 5.

2. 1. 1. 1.

tance, euerie godly man witheth like
zealous *Jeremie*. Oh that mine head
were a fountaine, and that mine eyes
were rivers of teares, that I might
weepe day and night for the sin of
my people: so gretuous is the way of
the vngodlie vnto the child of God,
that he cannot account it any better
thing, then a race wherein they runne
striving, who shall come first to the
deuill, when they lead a life as voyde
of repentance, as if sinne were leene
and allowed, and hel fire but an old
wines fable. What made *Jeremie* so

2. 1. 1. 1.

wearie of his people, but that he saw
them wearie of well doing, for sigh
ing and sorrowing thus he saith. Oh
that I had a cottage in the wilderness
of wayfaring men, that I might leaue
my people & go from them, for they
are all adulterers, and an assemblie of
rebels.

So long as *Stenen* the Martyr talked
to the Ievyes of their puerce, they
barkened vnto him diligentlie, but

when

when

when he rebuked their sinnes, saying
that they were a stiffnecked people,
and of a hard heart, refusing the holy
ghost, in persecuting the prophets,
and putting to death the Lord of life.
Then they stopped their eares, and
gnashing their teeth, ran vpon him
and stoned him to death. So saith it
at this day amongst men, that many
are as well contented to heare plea-
sure things, as the Iewes were to har-
ken to sinne, repeating their paren-
tage. But if a man shall hit all sorts of
all sinners, as well as speak to all sorts
of men, they holde in as a principle,
that hee forgetteth his Text, who re-
membereth their sinnes; now with stand-
ding they knowe, that it is the Mini-
sters duty to retye the house of Iacob
their sinnes, and to let Iacob heart of
their transgressions, and the peoples
pangs, so be lie to be content; but al-
so they are to know their duties, and
to see the thinge, sine in the forward-
ness of their willing before him
that

Jeremie 14

Acts 7. &c.

Esay 58.

D

that

46 *A Harshness from the south.*

Malac. 2. 7.

that ought to teach. Otherwise we might imagine, that God spake but in sport, when hee saide by his Prophets, the Priests lippes shall profess knowledge, and the people shall seeke it in his mouth. For so thought the euill disposed people in *Ezechiels* time, who vsed to hear him preach with the like affections that maie bring moue a daies. Concerning whose fruitlesse hearing, God intounmeth *Ezechiel*, by saying vnto him: Sonne of man, the children of my people talk of thee by the walls, and in the dores of houses, & speake one to another, and dryng to his brother, saying: come I pray you and heare what is the word that cometh from the lord. They come vnto thee, as the people vsed to come, and my people sit before thee, and heare his wordes; but they will not do them; For with their mouthes they make iests, and their heart goeth after their couetousnesse, and looe them but vnto them

them, as a iesting song of one that hath a pleasant voyce, and can sing well; for they heare thy wordes, but they do them not.

These people & the people, which were in the time of *Hosea* the Prophet, may meetly be matched with the men of our age, who were as ready to raile on the priest, as hee was prest to reprove their sinne. For saith *Hosea*, these people are as those that rebuke the priest. It is most true that the want of saluation proceedeth either of the lack of teaching, or of the want of faith to beleue rightly that which is taught.

The first of these is approued by the wordes which the holy Ghost spake by the mouth of this prophet last named (thus) my people are destroyed with lacke of knowledge, &c. The other by the testimonie of our sauiour Christ himselfe, who sending bys Eleuen to preach and baptise, sayth

be saved; he that beleueth not shall
 be damned; why went the rich man
 to hell? but either for one of these
 causes afore named; or for the both
 (that is to say) because he neuer fre-
 quented the word of God; whereby
 faith is begotten in the heartes of the
 hearers; or if hee heard the same
 worde, yet it was heard so carelesly
 that it tooke no roote at all: and in-
 dede that answere which *Abraham*
 made to his request, seemeth to auer
 the truth of that whiche I say; for
 when request was made by that hel-
 lhound, that a messenger might go
 from the dead to his fine brethren,
 which were yet at his fathers house.
 See *Abraham* replied (thus) they haue
Moses, and the Prophetes. Let them
 heare them; for as *Abraham* sayth, if
 that whiche *Moses* hath set downe in
 Gods iustice; cannot better our bra-
 sen faces: and heartes of Adamants,
 nor they vntuallable, and moste af-
 fured promises made by Christ to
 his

his elect, and recorded by his prophetes, cannot drile vs from sinne, and draw vs to himselfe. Then there is no more hope of vs, in hearing the worde of God, then was of *Symon and Iudas*. Though they heard the worde, and receiued the Sacramentes, for our life is no other waie reformed by a carelesse kinde of hearing, then *Ieroboam* redressed the religion in Israel, when hee set vp two golden Calues, the one in *Dan*, and the other in *Bethel*, that the Israelites might worship them them, or *Nabuchadneezar* in his kingdome, when he destroyed Idols, that he might be worshipped as God. It is a matter so true that no man can so muche as imagine; much lesse speake the contrarie, without great offence that God hath done so much for his vine, as by anie meanes might be, in so much that *Dauid* the king of Israel neuer hadde greater cause then the prince and people of England haue,

Acts 8.13.

Acts 1.18.

1. Kings. 12.

Judith. 3.8.

Esay 5.4.

Psal. 147. 20. to say of the goodnesse of God; hee
 hath not dealt so lovingly with anie
 nation as with vs; in giuing to vs so
 long vse of his lawes, and yet he that
 compareth the pastors painfull prea-
 ching with the peoples little profi-
 ting, in most places of this land, shall
 finde iust occasion to thinke that the
 sonne of God hath pronounced
 that same curse vppon this Englishe
 vine: which hee vttered against that
 fruitlesse figtree mentioned by Marke
 in these wordes, *Never fruite growe on
 thee henceforth*: God grant that there
 be not some men: who measure the
 meate by the man, like those proud
 Citizens, whiche saide wee will not
 haue this man to reigne ouer vs, and
 loathe the message because they like
 not the messenger, like those skorn-
 full *Iewes*, that tolde *Jeremie* to his
 face: the worde which thou speakest
 to vs in the name of the Lord, vve
 will not heare it of thee, but whatso-
 euer we thinke good, that will wee
 do

do; but that they may knowe those
men which labour among them; and
haue the ouersight of them in the
land; and not barly knowe them;
but also loue them for their good
workes sake. Thus hauing finished
the former circumstances as com-
pendiously as I promised: I proceed
to the next wordes, the whiche con-
taine in them, the second part of a
christian ministers dutie, which is to
minister the sacramentes rightly,
whereof one is set downe in his due
order by the institutor Christ hym-
selfe, when he saith, baptising them
in the name of the father, and the
sonne, and the holy ghost. Nowe
because the worde Baptisme hath
diuers significations in the scripture:
I will heere set downe, as manie of
them as my memorie can recorde.
First the worde Baptisme according
to the true meaning of the Greeke
text: *Baptisma* doth not signifie one-
ly adding, but suche a dipping in

1. Thes. 5. 12

3. Cor. 12

1. Cor. 12

Rom. 6. 4.
Colo. 2. 12.

the water as both cleanse the parties dipped, and for that the *Primitiue* Church did vse to put the parties baptised quite vnder the water. Therefore *Paul* writing both to the *Romaines* and *Colloſſians*, vseth these wordes: wee are buried then with him in baptisme into hys death: that like as Christ was raised vp from the dead, by the glorie of the father: So we also should walke in newnesse of life: in the whiche wordes the Apostle sheweth what resemblance their baptisme hath with Christ hys death and resurrection. Secondlie, baptisme is vsed for a bare washing, in whiche sense our Sauiour spake, when hee saide to the *Pharisees*, you lay apart the commaundementes of God and observe the traditions of men, as the washing of pottes and cuppes and manie such things yee doe, and in the same sense wee read in the Epistle to the *Hebrewes*, when the authour saith that the olde Tabernacle,

Marke 7. 8.

Heb. 9. 10.

beracle, consisted of manie wash-
inges and ceremoniall rightes, vn-
till the daie of reformation came.
Thirdly, by baptisme wee may vnder-
stand affliction, as our Sauour
Christ did, in saying to *James* and
John the sonnes of *Sebedeus*, Can you
be baptised with that baptisme wher-
with I must bee baptised, and to
hys Disciples, I must bee baptised
with a baptisme: but howe am I

Marke 9.38.

payned vntill I bee ended. Fourth. Luke 12.50.
ly baptisme is a liberall distributi-
on of the graces of G O D as ap-
peareth in these wordes. *John* bap-
tised with water, but you shall be
baptised with the holy Ghost with-
in these fewe dayes.

Actes 1.5.

Fifthly, the worde baptisme is ta-
ken for doctrine onely, as in that
place wherin the holie Ghost ha-
uing occasion to speake of *Apollo* a
Iewe of *Alexandria*, sayth that hee
was mightie in the Scriptures, and
did knowe but the baptisme of *John*
onely.

Actes 18.42.

only. And last of al Baptisme is taken for a reuerent order of ministring that Sacrament in the Churche, and the whole sanctification of the parties baptised as in the wordes of this present part of Scripture, baptising them. &c.

But to speake of the Sacrament it selfe. It hath beene vsuall with almightie God from time to time to confirme hys couenauntes with scales set to the same: for example wee see, that there is a Rainbowe in the cloudes; the reason whereof is, that GOD hauing in his iustice destroyed the olde worlde for sinne: (onely *Noah* and his famelic being excepted) the same GOD in hys mercie made a couenant with *Noah*, that hee would neuer destroy it so againe for confirmation thereof: hee set the Raynbow in the Clowdes as
 Genes 9. 13. a scale to that couenant betwixt him-
 selfe and *Noah*; So was circumcision
 given to *Abraham*, as a scale of con-
 firma-

firmation in that promise, that in
his seed, all the nations of the earth
should be blessed: So that as manie
as were circumcised, were within
the compasse of that couenaunt, in
stead whereof, wee haue baptisme,
the whiche whosoeter shall refuse:
wee accompt him, as cut off from
Gods Church. Christ Iesus gaue in-
uifible grace, by visibie laying his
handes vpon children and other
sicke people: So hee gaue the gift
of his holy spirite vnto his Disciples:
when hauing breathed vpon them,
he sayd: receiue you the holy ghost.
The Sacramentes were ordayned
in the church of God for 3. vses: first
that we should acknowledge al those
to be our fellows seruants, whom we
see to haue put on the same liucrie
with our selues, and in this sence said
the Apostle *Paul*: all those that are
baptized into Christ, haue put on
Christ. Secondly, the Sacramentes
do put a manifest difference betwixt
the

Gen. 17.10.
11.

Marke 10.

Iohn 10.22.

Galat. 27.3.

Actes 1.39. the true church and the false, as *Peter*
act. 1. 39 hath taught vs, in saying repent, and
 be baptized euerie one of you in the
 name of Iesus Christ, for to vse the
 promise made vnto your children, &
 all that are yet farre off, euen so many
 as God shall call: and our Saviour
 saith, to such belongeth the kingdom
 of God: that is, to such as lead an in-
 nocent life.

Mark 10.14. The third vse of the Sacraments,
 is to seale vp in the hearts of the elect
 all those promises which GOD hath
 made vnto them in Iesus Christ his
 Son, and their Saviour: in the which
 sense *Paule* spake, when hee said, that
Rom. 4.11. *Abraham* receiued the sign of circum-
 cision, as a seale of that righteousness
 which he had by faith, and in the ve-
 rie same sense our Saviour saith, hee
Marke 16. that beleeueth and is baptized shall
 be saued. But it is to bee considered,
 that the Institutor setteth downe the
 form of administering the sacraments,
 when he saith, baptizing them in the
 name

name of the father, of the sonne, and
of the holie Ghost. Hee comman-
deth to baptize in the name of the fa-
ther and of the son, because the holie
Ghost proceedeth from the father &
the sonne, and in the name of the ho-
lie Ghost: for except a man be borne
of water and the spirite, he cannot see
the kingdom of God. When our saui-
or offered to wash *Peter's* feet, he ima-
gined it to be a needles work, for thou
shalt neuer wash my feet said he, but
when *Christ* answered, that such as
are not washed by him, have no part
with him, that is, no part of his
spirite, nor of his kingdom. *Peter* be-
thinking himselfe better, would not
have his feet onlie, but also his hands
and head washed: howbeit it is not
necessarie to wash any more then is
vncleanes, as *Peter's* feet defiled with
dirt and mire, so our soules spotted
with sin, must be cleansed by *Christ*
his blood onely. And after this man-
ner it is necessarie, that euery one of

1. ioh. 3. 7.
1. ioh. 3. 8.
1. ioh. 3. 9.

1. ioh. 13. 2.
1. ioh. 13. 3.

1. ioh. 13. 4.

1. ioh. 13. 5.

1. ioh. 13. 6.

Luke 1.15.

Math. 3.13

-2-3 andol

Psalme 51.5

-2-3 andol

Iob 1.8. &c.

Iob. 14. 4.

Rom. 11. 16.

vs should be washed: wherof the outward putting of water vpon the partie baptized, is a liuelie figure. *John Baptist* was sanctified in his mothers wombe, as the Angell had foreshewed. But when our Sauour Christ came to him to be baptized, *John* put him backe, and said: I haue neede to bee baptized of thee, and comest thou to me? That kingly prophet *David*, was a man after gods own heart; yet he saith of himselfe: I was borne in iniquitie, and in sin hath my mother conceived mee. *Job* was called by God himselfe a iust and vpright man, fearing God, and eschewing euill: whose peere was not found vpon the face of the earth: notwithstanding all this, he saith of himselfe: who can bring a cleane thing out of filthines: the which question is all one with *Pauls* affirmation, who saith: such as the roote is, in chate the branches, as if hee had said with *Adam*, the father of vs all was vndefiled then

then are wee his sons cleane also. But if he were once dead in sinne, beeing our roote, then howe could wee his imps haue life of our selues. All this was spoken of originall sinne; as for actuall sins, namely, those sins which we continuallie commit, they are as palpable as the darknes of Egypt, the which as *Moses* saith, was so grosse, that it might be felt: in so much, that *David* saith, when God looked down from beauen vppon the children of men, (that is) when hee considered mans conuersation: they were all so farre gone out of the way, that there was none that did good, in so much that the prophet repeateth it with an *Emphasis*, and saith, no not one. And the man of God *Isaiah*, saith: when God beheld the holdnes of the olde world in sinning, it repented him that he had made man: that is, he was sorrie, that man whom he had made to liue well, should liue so ill. The continuall sinne of *Sodom* brought fire and

Exo. 10. 21.
22.
Psal. 14. 3.

1. Cor. 13.

Gen. 6. 5, 6.

1. Cor. 13.

Gen. 19. 24. and brimstone from heauen to consume them in the same. *David* feeling the burthen of his sinnes, began to sincke vnder them: for (saith he) my sinnes are gone ouer my head, and are like a fore burthen, too heauy for me to beare. *Paul* hauing by the vertue of the law, learned his sinnes (for he had not knowen sin, except the lawe had said; thou shalt not sinne) fell to lamenting of them thus. O wretched man that I am, who shall deliuer me from this bodie of death: where it is to be noted, that he calleth his bodie a bodie of death, in respect of sinne, which giueth power to deale ouer our bodies. And to conclude, of such force is sinne in vs, that if the goodnes of God had not so praeordained, that the vnbeleeuing husband is sanctified by the beleeuing wife, and the vnbeleeuing wife, by the beleeuing husband, our children should be verie vncleane: of euil blood, of euil will, of euil Almaine, being washed or baptized.

zed in the name of the father, sonne,
and holic Ghost: wee are aduertised,
that wee must giue godlie, christian
and holy names vnto our children in
in token of their sacred profession,
for holic is he that hath called vs, and
that we may be the more forward so
to doe. It will be worth our labour to
consider of a few examples, tending
to the same purpose, as of *Zachary* the
father of *John* the Baptist, who being
dum when that his son was born, his
friends made signes vnto him, howe
he would haue him called, and aske-
ing for writing tables, wrote, saying
his name is *John*: the which vvorde
John is as much as (to say) Grace: and
thus was *Zacharie* commaunded by
the Angell to name him. The scrip-
ture accordeth plentifull examples of
those that haue giuen names to their
children, affoordeth to such occasions
as haue been offered in the time
of their trauell: As when *Ruth* went
with her husband *Mob* toward *Be-*
nell

Luke 1. 62.

63.

11. 1. ms 2. 1

Luke 1. 13.

E

ibell

the A woman from heauen.

She traualled in child birth, and in
travelling dyed: but before she de-
parted, she called his name *Beniny*:
that is, the sonne of her sorrowe; but
his father *Israh* called him *Beniny*:
that is, the sonne of his right hand. So
Israh hauing borne to *Israh* foure sons
she said, now will I prayse God, &c.
And that she might the better beare
in minde her promise, she named her
last son *Judah*. When this man of *Ben-
jamin* came fro the Israelites with his
clothes rent, and dust upon his head
in token of heauinesse, and certified
father *Eli*, that Gods Ark was taken
by the *Philistines*; and that his two
sonnes were slaine: the old father fel
backward out of his seate, and
broke his necke, and his daughter
in law. *Myriel* wife being frighted
with feare, fell in trauell and dyed in
child bed: but before her death, she
called her sonne *Israhod* (that is) the
glorie of God, meaning thereby that

the

the

the

he accepted the glorie of God to be
taken from Israel; when Gods Anke
which was a figure of his Church
wherein we glorifie his name) was
taken away by the enemy. And so
coudly to admonish the all parents so
to nurture up their children; that
they may seeke to maintaine the glo-
rie of God better then *Elahid*; for the
wickednesse of whose children 1 Act
also for the fathers default in not cor-
recting them, God had threatened be-
fore that if he once began with him;
he would make an end with him: so
that as the Prophet saith: rich children
being the fruit of the wombe; as
they are come from God; are a good
blessing and an heritage that com-
meth of the Lord; because hee is
from whom cometh all good and perfect
gift doth proceede: yet in respect of
men; so may the matter be handled
that they shall finde no such troffe or
chafe as gracelesse or vntueld chil-
dren: such as *5/04*, and his two wives

1. Tim. 3. 11.

1. Sam. 3. 11.
12. 13. 14. &c

1. Tim. 2. 1.
Psalm, 118. 7.

1. Tim. 2. 1.

Gen. 24. 35

Elahid

E 1

who

64 *A Harmony from heauen.*

who were a griefe of minde, and
a heart breaking to *Isack* their father,
and *Rebekah* their mother.

25 It is true that the verie godliest
men and women, haue rather desi-
red sonnes then daughters at the
handes of God, but they did it for
good and godly purposes: As when
Abraham desired a sonne to the end
Genes. 15. 2. that *Eli ezer* the steward of his house
being a stranger, Namely a man of
Damascus should not be the heyre of
his goods. So did *Anna* pray to God
for a sonne when she said, O Lord of
hostes, if thou wilt looke on the trou-
ble of thine handmaid & remember
me, &c. And giue vnto thine hand-
maid a manchilde: then will I giue
2. Sam. 1. him vnto the Lord at the daies of his
11. &c. life &c. And as the verie name of a
sonne is in price and preferred at this
day, so hath it beene heeretofore, as
1. Sam. 4. 20 when *Philois* wife being neere her
death in trauell: the midwife with
the rest thinking to comfort her
said;

said; feare not for thou hast borne a sonne, when the angell sayd to *Abraham* this time twelue monethes; *Sarah* thy wife shall beare a sonne: *Sarah* laughed as partly doubting, and partly ioying that so sage a woman as shee should conceiue a sonne by so aged a man as *Abraham* was. That same Angell that certified *Zacharie*, that *Elizabeth* his wife shoulde beare *John the Baptist* said, not onely that it should be a sonne: but such a sonne as should bring ioy to him and many more. And that Angel *Gabriell*, that was sent of God *Mary*, the mother of our sauiour, according to his humanitie, saith, that in stead of feare shee had found fauour with God: and his reason is this: for thou shalt beare a son, and shalt call his name *Iesus*: As if he had said, it is a great blessing of God to beare a childe: and a greater to beare a man childe: but to be so farre in Gods fauour as to beare such a sonne, as shalbe the sauiour

Gen. 18. 10.
11.

Luke 1. 13.
14.

Luke 1. 26.
verse 30.

of the worlde, it is the greatest grace
which hath bene heard of: in the
which, God make his Church ioy-
full; and for the which in speciall,
and for all the rest of his blessings in
generall, God make vs thankfull,
Amen

*John 10. 29. I am the doore: by me if any man enter
in, he shall be saved, and shall go in, and
go out, and shall find pasture.*

As should bring joy to him and many
more. And that Angel said, that
was sent of God was the mother of
our saviour, according to his huma-
nine flesh, that in stead of her she
had found favour with God: and his
ration is this: for though she be-
came;

As if he had said, it is a great thing
of God to beare a child: and a great
to beare a man child: but to be
to faine in Gods favour as to beare
such a sonne, as shalbe the saviour

MEMENTO,
FOR MAGI-
STRATES.

By Henrie Smith.



LONDON
Printed by John Wolfe, & are to be
sold by William Wright.

1592.

MEMORIAL
FOR AN ACT

TO

By Henry Smith



LONDON
Printed by John Wolfe, & are to be
sold by William Wright

1792.

A Memento for Ma-

gistrates.



He Apostle Paul writ- 1 Tim. 5. 17.

ting to *Timotheus* a-
mongst manie other
things, assureth him,
that those Elders
which rule well, are

worthie of double honour. And the
Authour of the 45. Psalme, speaking Psal. 45. 7.
of the gouernement of *Salomon* saith:
The Scepter of thy kingdome is a
right Scepter, for thou louest righte-
ousnes and hatest iniquitie, in which
words the Author aduoucheth, that
he cannot rule rightlie, that loueth
not to iudge iustlie, and that he vsur-
peth authoritie that dealeth partial-
lie: for wee must remember, that hee
measurcth *Salomons* worthinesse to

that

E s

raigne

raign by his wel swaying of the scepter, the which *Salomā* could not haue handled so commendable as he did, if he had not bene carried away with an earnest desire to deale indifferentlie amongst men in causes of controuerſie, but most plainly appeareth his great desire of godly government in that heartie prayer which hee vttered vnto almighty God, (when he said)

3. king 3. giue vnto thy seruant O Lord an vnderstanding and a wise hart, to iudge thy people, that I may discern betwixt good and euill. In this prayer it is plaine, that although hee was a King, yet he calleth himselfe the seruant of God, for promotion cometh neither from the East, nor from the West, nor yet from the south, but from God, who plucketh down one, and setteth vppe another. And *Salomō*, hauing praise for wisdom and vnderstanding, hee sheweth where vnto he wold applye those good gifts of God, euen vnto the glorie of him

Psal. 75. 7. 8. that

A Memento for Magistrates. 71

that gaue them, to iudge thy people,
that I may discerne betwixt good &
euill (saith hee) for by him Kinges
raigne, and by him Princes decree
Iustice. When *Iethro* the father in law
of *Moses*, came out of the land of Ma-
dian to see *Moses* being at the mount
of God, which was mount Sinai, and
beheld how the people flocked vnto
Moses their magistrate for iudgement
& iustice, by due consideration ther-
of: *Iethro* found these three inconue-
niences: First, that *Moses* wearied
himselfe with sitting in iudgement
from the morning vntill night. Se-
condly, that he was too tedious vnto
the people which attended vpon
him in all that time. And thirdly, that
notwithstanding his carefulnesse in
iudgement, and their earnest expect-
tation of iustice, hee was not able to
dispatche so manye matters as was
brought before him: but with a light
hearing, and a little regarding of ma-
nie mens causes. Wherefore, *Iethro*
being

Prou. 8. 15.

Exod. 18.

71 *A Memento for Magistrate.*

being a man verie desirous that iustice might proceede, that no mans matter should sleightlie be slip't over, counsaileth *Moses* to make more Magistrates in Israel, and to the end that this might be perfourmed the better, *Jethro* dooth point at the disposition of those men which should bear rule, for (saith he) thou shalt choose out amongest all the people, men of courage, dealing trulie, fearing God, and hating couetousnes, and them shalt thou make governours over the people.

By this you may perceiue, how *Jethro* in counsailling, and *Moses* in pra-ctising, did both aime at iustice and true iudgement. For it is not a meane matter, or light labour, for men of yeeres to sit from morning to night in iudgement: no, their yeares, antiquitie, & consequentlie their bodies imbecillitie cannot easilie endure it, besides the care of common causes heard at home, and that which is the biggest

biggest burden of all, the continuall good of the Common-weale, which they meditate carefullie, when vvee sleepe securely is not to be forgotten, but herin are many Magistrats greatly to be blamed, in that they cause the people to attend vpon the from morning vntil night, with expenses great and continuall, whilest they find no end of poore mens matters, because they wishe no ende of spending money.

Are their mindes set vpon righteousness which deale thus? No, no; they are the same that the Prophet spake of, when he said, the vngodlie seeketh occasion against the righteous, and knaseth vpon him with his teeth, for the crafty counseller taketh occasion to hinder his Cliants iust cause, that he might still feede vpon the poore mans purse: the Lawyer, who careth not to deale vnfaithfully is like the cristall glasse, which flatteringly sheweth vnto euery man a faire

73 *A Memento for Magistrates.*

Deut. 12.

Psal. 35.

Psal. 82.

Abac. 1.

faire face, how ill fauoured so euer
he be. So can he perswade the simple
swain, that his cause wil bear a strong
action, bee it neuer so weake. Oh re-
member what God said vnto Israell,
you shall not do what seemeth good
in your owne eies; but what I com-
mand you: Then know, that you do
not that which he hath commanded
because you deale not with mercie
and truth, for if euer the time requi-
red, and occasion was offered to
moue that question to Magistrates,
which *David* did in his daies: name-
ly, how long they will proceede to
giue vniust iudgement, and to accept
the person of the vngodlie. Nowe is
the time and occasion present, for I
doe not doubt, but it is too true, that
the Prophet hath spoken, who saith,
that the vngodlie are more set by the
the righteous; and this is the cause
that wrong iudgement dooth pro-
ceed. How can iustice sit, when there
is no seat appointed for her, you may
be

be sure she will not haue to do with
the steele of wickednes, where mis-
chiefe standeth in stead of iustice. It
was a woorthie commendation that
Dauid vntered in the praise of Ierusa-
lem, when hee said; there is the seate
for iudgment; the which appointing
of that seat for iudgement, was an ar-
gument that they loued iustice: and
first the place vnterein it vvas set, as-
sureth vs heereof, for it was set in the
gate, vther through men might haue
passage to and from the iudgement
seat. Secondly, the maner of framing
that seat in the gate: namely, that the
Iudges of force must sit with their
faces towards the rising of the sunne,
in token that their iudgement should
bee as pure from corruption, as the
sun vvas cleare in his chiefe bright-
nesse. Oh happie house of *Dauid*;
whose seat vvas set so conueniently,
whose causes vvere heard so careful-
ly, and maner iudged so iustlie. The
Israelites thought themselues well a-
paid,

Psal. 94.

Psal. 122. 3.

Leu. 19. 15.

Leu. 19. 15.

1. 2. 3.

Judg. 5.8.

2. sam. 1.27.

Psal. 89.

Psal. 61.

3. king. 1.3.

man, for all I was laied a bed, vntill she
came vpp a mother in Isracc; and as
shee was a good gouernesse in her
time, so shee loued those that
were like vnto herselfe: for saith
shee, my heart is set vpon the gouer-
nours of Isracc. David was a good
king while he liued, as it did appeare
by the testimonie of God himselfe,
who said of him, I haue found David
my seruant, with my holie oyle haue
I annointed him. Secondly, by his
appealing to God for iudgement in
this case, when he saith, be thou my
iudge O Lord, for I haue walked in-
nocently, &c.

And last of all, by that good coun-
sell which hee gaue vpon his death-
bedde vnto *Salomon* his Sonne, who
was to succeed him in that kingdom;
for (saith he) thou shalt prosper and
come to great honor, if thou keepest
the commandement which GOD

com.

com.

cannot hide of a proud w dowe with
this slender answere, go thy way for
I haue no leasure to heare thee now.
She replied thus, and why hast thou
leasure to be a King: as if shee should
haue said, God hath giuen thee more
to raigne, and power to gouern, that
thou mightest applye them both vnto
thine end wherefore they are giuen
thee for thercie and truth preferreth
a King, and with louing kindnes his
seat is ypholden. When *Salomon* pray-
ed to God for an vnderstanding heart
that he might do iustice among gods
people: it is said, that his prayer plea-
sed God passing well; because *Sal-*
omon asked wisdom, rather then
wealth, and knowledge rather then
honor: for thereby he gaue euident
shew his heart was for righteous iud-
ice: for out of the abundance of
the heart the mouth speaketh. It is a
most excellent prayer which the Pro-

Pro. 30.

et alia

3. King. 3.

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F

phet

Psal. 72. 1.

Psal. 72.
Verse 9.

.4. 2. 11. 8

phet maketh, when he saith, give thy
iudgement vnto the King, O Lord,
and thy righteousness vnto the kings
sonne, &c. then shall hee iudge the
people according vnto right, and de-
fend the poore, wherein the Prophet
praised for himselfe, while he gouer-
ned the kingdom of Israell, and for
his successors in the same, hauing re-
lacion vnto that promise spoken of in
the 22. Psalme: the Lord hath made
a faithfull oath vnto *David*, and hee
will not shrinke from it, saying: of
the fruit of thy bodie shall sit vpon
thy seat: if thy children keepe my te-
stimonies which I shall laye downe.
And the Prophet proceeded to say,
then shall hee iudge the people ac-
cording vnto right, and defend the poore,
by the word (then) hee infinitely,
that when God giueth grace to the
Magistrate, then hee shall choose
but do right, and defend those which
doe sustaine wrong. But when the
Prophet saith, (and defend the poore)
some

side enough before, and therefore
might have cut of this speech; but it
is to be remembred, that as sick men
needeth not the Philition, or the guy
falling man his weapon at one time
on the. But as often as the patient is
sick, so often hee must have the Phi-
lition's counsaile; and as often as the
sufferer is assailed; so often hee vi-
sith his weapon. In like sort the poore
man oppressed often, doth as often
need the defence of the Magistrate.
And therefore, hath the Magistrate
the sword alwaies caried before him,
or this sword alwaies caried before
rather the behind the Magistrate, than
he might rather remember in such the
cast the eye thereof behind his back,
the last, but not the least thing to be
marked of the Magistrate is, that an
Rice is set forth with a paire of bal-
lances in the one hand, which ad-
monisheth him to waie those mat-
ters iustly which are brought before

Psal. 94. 15

2. king. 3.

John 19.
Act. 24

him: And within the other hand a
 two edged sword, to the intent that
 iustice might returne to iudgement,
 (that is) that thinges iustly iudged
 might bee rightly rewarded on both
 sides: whereof King *Solomon* hath
 giuen a good president. First, in find-
 ing out the true mother of the for-
 gotten childe, which is a point of
 iudgement. Secondlie, in restoring
 the living childe to his owne mo-
 ther, which was a point of iustice.
 And these parties of a Christian Ma-
 gistrate iustice are so necessarie
 linked together, that so often as
 one of them is wanting, the law is
 much a maiore at the hand of the
 Magistrate. As when *Pilate* iudged
 Christ guiltlesse, but yet put him to
 death: and when *Paul* was
 heard and approued, yet hee was
 lide in prison: Therefore, it is good
 counsaile, and worthe to bee heart-
 kened vnto, which *David* gaue vnto
 all Kings and Magistrates, that they
 might be

A Argument for Magistrates.

be learned and wise: for if the Magistrate be not wise, (words) *magistral* Psal 2.10.
 he the matter away. As when *Daniel*
 when he was accused of dispising the
 decree of *Nabucadnessar*, the King of Bel and
 Babilon, *Jeremie* to bee an enemy to Dragon.
 the common wealth of Israell, *Eliakim* Iere. 18.
 to bee a troubler of the state, *Pandarus* 3. king. 18.
 be a factious & seditious fellow, *Nathan* Acts 24.
 to haue blasphemed God and 3. king. 21.
 king *Ahab*: and as at the importunate
 crye of the Iewes, *Christ* was put to
 death, and *Barabas* the mynther orde- Luke 23.
 as liberte. The speciall wisdom of
 God, matched *Moses* the Magistrate, Exod. 4.
 with *Aron* the minister, thereby gy-
 uing vs to vnderstand, that when the
 word & the sword go together, there
 can be none other but good governi-
 ment. As for example, so long as the
 good priest *Iehoiada*, & the godly king 4. king. 12.
 were liued together, God was worshi-
 ped, and his people guided according
 vnto his word: for the man of God
 consulted veriuously, and the King

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professed carefully: wherunto that
 saying of *Salomon* doth verie well agree,
 who being asked when the common
 wealth did best flourish: he answered,
 when the people obey the magistrate,
 and the magistrate obeyeth the law:
 for lawes are better vnmade then vn-
 kept, no doubt there want not such,
 as will say with those headstrong peo-
 ple in *Dauid's* daies: let vs break their
 bonds in sunder, and cast away their
 coardes from vs, and our lawes haue
 bene a long time like to spiders webs,
 so that the great buzzing bees break
 through, & the little scable flies hang
 fast in them.
 But admitte that you replye and
 saye, they are made stronger, then
 in the daies of our forefathers, yet are
 they like vnto walled Cities in the
 time of warre, at the which time, bee
 your walles neuer so strong, they are
 beaten downe if they want men and
 munition, for if your lawes wiselie
 made, doe want Patrones to defend
 them,

Psalm. 3.

Luke 23.

Exod. 4.

1 Kings 12.

At the death of a Magistrate. 73

them; they will soone be little worthy
therefore; it was not the worst warn-
ning that *Iethro* gaue to *Moses*; that he
should make such magistrates as were
men of courage: For as *Crispian* sayd
somtimes, so it is true in all times, that
if a magistrate ruleth an iuste, hee shall
procure the displeasure of God; (if
well) hee shall be hated of men; and
herof it commeth, that *Kulerius Maximus*
wrieth, to *Augustus* the Em-
perour, who when he should put on
his imperiall crowne and robes, stop-
ping vppon the gloath of estate, vtter-
ed these vvordes with a very loud
voice: *non tolerabo ista*

Exod. 18.

non Oh cloath of more honourable
then happie estate; vvhich with a
man were so thorowlie acquainted,
that hee could number the cares
that concerne thee; hee would
not stoop for thee; though hee
might haue thee for the taking vp;
for great and vvaighie is that charge
whiche is layde vppon a Christian
Magistrate

2. 58. 157

Ezech. 18

Psal. 82.6

magistrate in common wealthes af-
 fairs; & of no lesse continuance their
 care: wherefore *Haimo* would haue e-
 very magistrate to remember these 3
 things: 1. that himselfe is but a man;
 2. that he governeth men like to him-
 selfe, and 3. that he shall not alwaies
 bee a magistrate, as the Prophet hath
 taught, when he spake thus in the per-
 son of G O D: I said you are Gods,
 but you shall die like men, and fall like
 one of the Princes: and yet shall they
 not be so enriched, but must also giue
 accomptes of their gouernment, as
 did that Steward: mentioned by S.
Luke. It is good therefore, not onely
 for those men that haue the election
 of Magistrates, to make such choise of
 officers as *Jethro* inioyneth *Moses*
 and as God himselfe commaunded
 Israel, when hee said; you shall make
 him king, whome the Lord our God
 shall chuse: but also verie meete for
 those magistrates being so elected,
 to haue a care, that as they are in place
 of iudicium

about

aboue other men : so in good life
they go before the people : for this
was it, that the Israelites desired God
to graunt vnto *Iosua* being newly
made their gouernour. Namely a
faithful heart to go in and out before
them : For said they, euen as wee o-
beyed *Mose* in all things, so will wee
obey thee. Onely the Lord thy God *Iosua. 1.*
be with thee, as hee was with *Mose*.
And it was a necessarie prayer : for
howe soeuer a fault were it, that the
man which is appointed to punish
adulterie, should be more worthe of
correction for the same kind of sin,
then the partie punished. Like vnto
the whore-hunting Iudges of *Sama-
ria* : mentioned by the Prophet *Iere-*
mie, in his fift chapter : or that hee
whiche is appointed to iudge accor-
ding to lawe, should doe any thing
contrarie to the law : As angrie *Ma-*
son, commanded that *Pau* should be
smitten contrary to lawe in this point. *Acts 25. 2.*
doth the Lord schoole the king of
Juda :

23 *A Memento for Magistrates.*

Jer. 22. 24.

Juda, by his Prophet *Jeremie*, who saith, heare the word of the Lord thou King of *Juda*, that sittest in thy kinglie seat of *David*: thou, and thy seruants, and thy people that goe in and out at this gate: thus the Lord commaundeth, keepe equitie and righteousnes: deliuer the oppressed from the power of the violent, doe not greeue nor oppresse the stranger, the fatherlesse, nor the widowe, and shed no innocent bloud in this place, and if you keepe these thinges faithfully: then shall there come in at the doore of this house, kings to sit vpon *Dauid*'s seat, &c. But if you will not be obedient vnto these commandements, I sweare by mine own self, saith the Lord (this house shall be waste) for example, the same prophet speaking there of the wicked gouernement of *Schisin* the sonne of good king *Iehoi*, that gouerned *Juda*, (sayth) did not thy father eate and drinke

Memento for Magistrates. 82

drinke, and prosper well so long as
bee dealt with righteousness, from
whence came this, but because hee
had mee before his eyes (saith the
Lord.)

Nowe when *Jeremy* saith that *Jo-*
shai had God before his eyes; his
meaning is all one with *Dauids* in-
tent; when he saith, God standeth in
the parliament of princes, he is iudge
among Gods, to giue all Magistrates
a Memento, that God is present in
all their assemblies and iudgeth them
that iudge vnder him whereof they
had neede to bee put in minde. for
oftentimes *Michas* prooueth too
true a prophet in saying, that the
great man will speake what his heart
desireth, and the hearers must allowe
it well: of the whiche sorte of men
the worse best is, but as a thistle
whiche a man can hardly touche
vnpricked; and the worse iust like
a bramble, [wherevnto the fillye
sheep

by *A Memorie for Manifestation.*

Judges 9.

sheep seeking to be shrowded fro the
sharp showers, is oftē forced to leaue
his fleece behinde: whole unworthy
comming to their places. *Ioshua*
hath well described in the person of
Abimelech, when he saide, the trees
of the woode went to annointra king
ouer them: and saide vnto the Oliue
tree: Reigne thou ouer vs: but the
Oliue tree answered, shall I leaue my
fameffe, which both Gods and men
praise in me: and go to be promo-
ted ouer the trees. Then they came
to the fig-tree, and saide, come thou
and reigne ouer vs; the fig-tree an-
swered: shall I leaue my sweetnesse
and good fruit, and go to be promo-
ted ouer the trees, They said vnto the
vine: Reigne thou ouer vs, but the
vine answered, shoulde I leaue my
wine wherewith I cheere God and
men, to be promoted ouer the trees:
then they said vnto the bramble, wilt
thou raigne ouer vs. Then saide the
bram-

A Memento for Magistrates. 28

bramble, if it be true indeed that you
will submit your selues to my author-
itie, and put your trust vnder my
shadow, or else fire proceed from the
bramble and consume you. By this
parable we are taught generally that
euerie man is to be content with that
estate wherein God hath placed him,
and that for the moste part the verie
best worthie, do refuse profered pro-
motion, and on their part well deser-
ued, whereas on the contrarie the
moste vnfitly furnished with iustice
and true iudgement, and the least de-
serving in a commonwealth: are of al
other most ambitious. Such an one
was *Abim*, who stole away the
hearts of Israel with this flattering
speech. Oh that I were made Iudge
in the land, that euerie man whiche
hath any plea or matter in the lawe
might come to me, that I might do
him iustice, but this is the iust re-
ward, of such as before conuenient
time, and apt occasion to be offered,

2. king. 18.
Iudges 9.

Cap. 3. 3. 3.

Pragmat.

do ambitiously seek the seat of iudg-
ment, euen vnnaturally and vnnatural
death, for *Abston* was hanged by the
hayre of his head, & a woman with a
peece of a millstone dashed out *Ab-
stons* brains, though *Abston* be ab-
sent & *Abmitch* brained long since,
yet it is to be suspected that many me
get preferment, by their praoules, co-
ming in such shep skins as are fayre
wordes and flattering speeches; but
God graunt that they proue not like
vnto those Iudges whome *apham*
feared not to liken vnto Lyons, who
finding their prauice in the evening,
chop vp all, not leauing so much as
the bones vntill the morning; *saye*
saye said wel, that many would be ac-
compted good doers, but where shal
we finde a faithfull man. Some men
haue said well with *Abston*, before
they came to preferment, but they
can now be contented to see ma-
ny men, to sue seuen yeares for their
right, and yet suffer them to sustaine
ob wrong

wrong because necessitie haue no
law forsooth! Go to, go to, some bo-
dy will answer for that one day. A
man woulde thinke, that necessitie
should haue the moste lawe, because
he hath least money & fewest friends.
Magistrates might learne such a les-
son of God himselfe, as in being right-
ly practised they could not chuse but
do iustice, & this is it, when almightie
God intended to destroy *Sodom* and
Gomorrah, before he would do so though
their sins were monstrous great, he
considered thus of the matter, the
crime of *Sodom* and *Gomorrah* is great,
and their sinne is exceeding grie-
uous. I will go downe now and see
whether they haue done altogether
breeking to that crime which is come
unto me or not, that I may know. Let
all magistrates learne by the ex-
ample of God himselfe, to go downe
and see, that is, to apply their eares
to heare diligently, and their
minds to meditate iustlie of each
mans

Gen. 18. 21

mans matter; if you aske me why, I
 answer as God himselfe doth, that
 they may know vidz. that they may
 discern betwixt truth and falsehood,
 right and wrong: this is that questi-
 on which *David* demanded of *Sales*
 counsellors, that egged him on to
 hurt him that neuer harmed them;
 are your mindes set vpon righteous-
 nes, O ye congregation, and do you
 iudge the thing that is right. O ye
 sonnes of *beni*, saith he, the same pro-
 phet in all his troubles desiring God
 to stand on his side against his op-
 pressors, thought it as convenient to
 craue of God, the consideration of
 his cause as to aske his aid against his
 aduersaries, and therefore prayeth
 thus. Ponder my words, O Lord
 consider my meditation, &c. So Ma-
 gistrates haue not onely authoritie
 to make and establish good lawes;
 but also to determine betwixt men
 according to the same, vnto whose
 for the subiect must submit him-
 selfe

Psalm. 120

A Memento for Magistrates.

Selfe, as the Apostle prooueth to the
Romaines, when hee saith: let euery
Soule submit it selfe vnto the authori-
tie of the higher powers, for all pow-
er is of God, wherefore, whosoever
resisteth that power, resisteth the or-
dinance of God, and purchaseth vn-
to himselfe damnation. For Magi-
strates are not to bee feared of them
that doe well, but of them that doe
ill: wilt thou not feare, do wel then,
so shalt thou haue praise, for he is the
minister of God for thy wealth: but
if thou doest euill, then feare, for hee
beareth not the sword for naught,
but is the minister of GOD to take
vengeance vpon them that doe euill,
where it is to be remembred, that the
civill magistrate, who beareth the
sword, is called the minister of God,
as well as that spirituall magistrat that
preacheth the woorde: and that no
doubt, to the intent hee might take
care as well to maintaine true religi-
on, as to minister deserved discipline

Rom. 13.

17. 2. 11. 12. 13.

14. 2. 15. 16.

Be

G

for

for it standeth with all diuine and
 humane reason, that if all magistres
 be fathers bought to haue a more the
 ordinarie care to instruct and helpe
 forward their families in Christian
 religion, so much as in them lyeth;
 much more ought the magistrate to
 meditate by all meanes possible to
 performe his dutie therein; who is a
 father ouer all families: I cannot set
 this forth in any playner speech then
David hath done in this short saying;
 kisse the sonne; leaſt hee be angrie;
 and so you periſhe in the right way;
 by which speache the prophet teach-
 eth that God cannot be honored by
 any other means then by that which
 Christ his sonne hath taught; who
 saith himſelfe in the fiſt of *Iohn*; hee
 that honoureth the sonne, honoureth
 the father: hee that diſhonoureth
 the sonne; diſhonoureth the fa-
 ther; so that hee meaneth in this
 place; that if you worſhippe not the
 sonne as he hath commanded; then
 you diſhonoure the father.

Psalm. 2. 12.

Iohn 5. 23.

A Memento for Magistrates. 90

you dishonor him; if you dishonour him; then you anger him; if you anger him, he casteth you off: if he casteth you off, then you are from the right waye, and if you are from the right way, then you perish. For the auoyding whereof, all godly Magistrates haue had a speciall care to meditate in the lawe of the Lord: such were Moses, Iosua, Dauid, Salomon, Asa, Iosaphat, Isachias, &c. Of whose good example, God grant all godly magistrates to make good vse. Amen.

Psalm. 98. 10.

With righteousness shall hee iudge the world, and the people with equitie,

FINIS.



G 2

A Memento for Magistrates. 20
 you dishonor him; if you dishonor
 him; then you anger him; if you an-
 ger him, he will call you off: if he ca-
 lls you off, then you are from the
 right waye; and if you are from the
 right waye, then you perish. For the
 anything wherof, all godly Magi-
 strates haue had a speciall care to re-
 dresse in the lawe of the Lord; such
 were Moses, Iesse, Dauid, Salomon, &c.
 Iosephus, Iacobus &c. Of whose good
 example, God grant all godly magi-
 strates to make good vse. Amen.

Psalm 98. 10.
 With righteousnesse shall bee iudged the
 world, and the people with equitie.

FINIS.



THE WEDDING GARMENT.

To the Reader.
Rom. 13. 14.

Put ye on the Lorde Iesus.

Christ.

By Henrie Smith.



LONDON
Printed by Iohn Wolfe, & are to be
sold by William Wright.

1592.



To the Reader.

Gen. 43. 11.

TO controll those false copies of this sermon, which were printed without my knowledge, (patched) as it seemeth out of some borrowed notes, and to stop the printing of it again without my corrections, as it was inteded, because they had got it licensed before, although I amply unwilling for some respects to haue it published, whiche made me withstand their importunitie so long, yet seeing more conuenience then I thought of, I suffered it, which I could not hinder. And thus desiring that it is Gods will to profite some by it, as Iacob parted from Benjamin, so that which must be, let be, and the Lord giue thee a blessing with it.

LONDON

Printed by Iohn Wolfe, & are to be
sold by William Wright.

1622.

THE WEDDING
GARMENT.

Rom. 13. 14.

Put ye on the Lord Iesus Christ.

†

WE have chosen a Test
which is the sum of
the Bible. For all scrip-
ture runneth vpon
Christ like the title of
abooks, because Christ is the *Alpha*
and *Omega*, the beginning and the
end of mans saluation, therefore hee
is figured in the law, foretold in the
Prophetes, and fulfilled in the Gos-
pell. Some places point to his diui-
nity, some to his humanitie, some
to his kingdom, some to hys priest-
hoode, some to his prophetic, some
to his conception, some to hys
birth, some to his life, some to his
miracles, some to his passion, some to
his resurrection, some to his Ascen-
tion,

Reuel. 8.

99 *The wedding Garment.*

John 1. 29.

tion; come to his glorification, all point vnto the Sauoure like Iohn Baptist, when he said, *This is the lamb of God which taketh away the sinnes of the world.* Therefore learne Christ, and learne all.

2. Thim. 2.

Verse 13.

Verse 13.

Verse 14.

Now to teache vs how we should heare, and how we should loue, and how we should feare, and how wee should belecue, and how we should followe Christ, that wee may knowe when we haue learned him. The Apostle saith, *Put yee on the Lord Iesus Christ*; as though this word did containe all our duties vnto Christ, *To put him on*, which seemes to bee the leuel of this phrase (if you mark how it commeth in) for before Paul sayth *Cast away the workes of darknesse, and put on the armour of light.* Then he nameth the workes of darknesse, which wee should cast off: viz. gluttonie, drunkennesse, strife, enuie, chambering, wantonnesse, after he nameth the armour of light, which wee should put on.

on, and calleth it by the name of the
giuer, The Lord *Iesus Christ*. In steed
of gluttonie, and drunkenesse, and
strife, and enuie, and chambering,
and wantonnesse, and other patches
of the deuill, wherwith man clothed
himselſe as with a Garment. The A-
postle giueth him another garment,
which hee calleth *Iesus Christ*: hee
doth not oppose vertue to vice, as
one would thinke when he had sayd,
Cast off gluttonie, hee shoulde haue
saide, Put on sobrietie: when hee
had saide, Cast off wantonnesse, hee
shoulde haue said, Put on continen-
cie. When he had said, Cast off enuie
he shoulde haue said, Put on loue: but
instead of all vertues, hee commen-
deth the example of *Christ* for eue-
rie vertue, and opposeth it to euerie
vice, as if hee should say, Hee which
thinketh onely to followe *Christ*,
needeth not bee ledde by the hand
from vertue to vertue, but hys
example will teache him what hee
shall

Psal. 109. 38

Ps. 109. 38

Ps. 109. 38

97 *The Wedding Carment.*

shall follovye, and what hee shall
flee, better then all preceptes in the
world.

Therefore this is the best thought
in euerie action for a man to thinke,
what Christ would doe, which was
made not onely redemption and sal-
uation to saue vs, but wisdom and
example to guide vs. Therefore hee
saith: *Learn of mee, and followe mee*, as
though we should thinke before we
speake, whether hee would speake so,
and consider before we do, whether
he would do so, and do all by his ex-
ample, as the scholler writeth by his
copic, or els we do not learne of him,
but of our selues, and then vvee go a-
wry, like a child vvhich scribleth with-
out a rule. If thou resoluest to speake,
and doe no otherwise then Christ
would speake and do himselfe, thou
shalt bee sure to doe all thinges well,
because thou followest a straight
patterne. Therefore study what this
meaneth. *To put on Christ.* It is a
strange

1. Cor. I. 30.

Mat. II. 29.

Marke 10. 27

John 3. 4.

strange speech, and a strange Garment; they which cannot tell like *Nichodemus* what *Christ* meaneth, when he saith, that we must be born againe, cannot tell what *Paul* meaneth, when hee saith, *Put on Christ*; as if one man should put on another. I thinke manie heere may goe to the *Apostle*, as the *Apostle* went vnto *Christ*, and aske, What is the parable? This phrase is read in none but *Rom*, which hath written most of iustification by *Christ*; and therefore hee useth all phrases to expresse howe wee should applye *Christ* vnto vs, and in no tearms he hath shewed it more lively then in this phrase, *Put on Christ*. For it signifieth that *Christ* dooth couer vs like a Garment, and defende vs like an Armour. Hee hideth our vnrigh-
tousnesse with his righteousnesse, hee couereth our disobedience with his obedience, he shadoweth our death with his death, that the wrath of
God

Luke 1.9.

Gal 3.27.

Rom. 4.7.

39 *The Wedding Garment.*

Gen. 27.

Math. 3. 17.

1. Cor. 11. 3.

Ephel. 5. 23.

1. Tim. 2. 15.

God cannot find vs, Iudgement cannot spie vs, the curfle cannot see vs, for the garment which couereth and hideth vs. But as *Jacob* got the blessing in the name and apparell of *Esau* his elder brother. So in the name and apparell of Christ our elder brother, vvee receiue the blessing, and are receiued into fauour like Christ himselfe. For God saith not: This is my beloued sonne vvhich pleaseth mee, *But in whome I am well pleased*: meaning, that not onely Christ pleaseth GOD, but wee please God in Christ: For Christ is our head. Therefore, as one looking in the face of a man, doth like him straight if hee like his face: so God beholding vs in the face of Christ, doth loue vs straight, because the face dooth please hym: But Christ is not our heade, vnlesse we be his members, Christ is not our Garment vnlesse wee put him on: as Christ did put on our garment, when hee cloathed himselfe with our flesh,
and

and tooke our infirmities, and bore
our curse: so we must put on his gar-
ment, that is, his righteousness, his
merites and his death, vvhich is as
straunge a vesture to vs, as our fleshe
was to him, and much adoe we haue
to put it on, and when it is on, there
is great cunning to weare it cleanelie
and comelie from soyling and ren-
ting, that such a precious Garment
be not taken from vs againe. There-
fore, manie seeme to weare this Gar-
ment vvhich shall be thrust from the
banquet, because they weare it now
as those which wil say when the Lord
shall come to iudgement, *Wee haue* Reuel. 3. 4.
Mat. 22. 11.
Mat. 7. 23.
Luke 13. 28.

*seene thee in our streets, wee haue heard
thee in our Synagogs, wee haue prophesied,
wee haue cast out devils, wee haue wrought
miracles by thy name: as though if any
had put him on, or borne his marks,
they were the men which were mar-
ked like his seruants, therefore who
but they shall enter into Heauen's
Yet Christ saith, I know you not, there
is*

Luke 13. 27.

is their revuarde, *I knowe you not*: as if
 he should answer, you weare not my
 Liuerie, you beare not my Cogni-
 fance for all your shewes, therefore,
 depart from mee: So hee put them
 off, because they had not put him
 on: For though they had seene his
 person, and hearde of his vertues,
 yet they had not faith to applie his
 mercies, his merites, his death, and
 his righteousnesse vnto them, with-
 out which no man can put on Christ
 nor weare him: Faith is the hande
 which putteth him on: Faith taketh
 first his righteousness, & couereth her
 vnrighteousnes, then shee taketh his
 obedience, & couereth her disobedi-
 ence, then shee taketh his patience, &
 couereth her impatience, then shee ta-
 keth his temperance, & couereth his
 intemperancie, then shee taketh his
 continency, and couereth her incontin-
 encie, then shee taketh his constan-
 cie, and couereth her inconstancie:
 then shee taketh his faith, and cou-
 reth

reth her diffidence: then shee taketh
his humillitie, & couereth her pride:
then shee taketh his loue, and coue-
reth her rancour. And so taketh one
roabe after another, and tricketh her
selfe vntill shee haue put on Iesus
Christ: that is, vntill shee appeare in
the sight of God, like Iesus Christe,
cloathed with his merits and graces:
that God hath no power to be angry
with her, because shee commeth so
like his Son. This is to put on Iesus
Christ, as you shall see more liuelie,
when you haue taken a viewv of the
garment, for we are to speak of christ
the Garment, and of our putting it
on. There be many fashions of appa-
rell, but they are too light, or too hea-
uy, or to sad, or too course, or to stale,
and all weare out. At last the Apostle
found a fashion, that surpasseth them
all: it is neuer out of fashion, meete
for all seasons, fit for all persons,
and such a profitable weede, that the
more it is worne, the fresher it is.

What

- 2.Sam.10.4. what fashion haue you seene comparable to this? It is not like the clothes of Danids Ambassadors, which conered their vpper parts, but
- 1.Sa. 17.29. not their lower partes: nor like *Sauls* armour, which tried *David* when he shoulde fight with it: Nor like the counterfait of *Ieroboams* wife, which disguised her selfe to goe vnkownte nor like to the old rags of the *Gibeanites*, whiche deceiued *Iosua*, nor like the paultrie suite of *Michah*, which he gaue once a yeare to his Leuite, nor
- Iud.17.10. like the gluttons flaunt, which ietted in purple euery daie; nor like the
- Math.11.8. light clothes whiche *Christ* saide are in kinges Courtes, and make them
- Luke 16.19. lighter that weare them: But it is like the Garment of the high Priest, which had all the names of the Tribes of Israell, written vpon his brest: so all the names of the faithfull are written in the breast of *Christ*, and registred
- Mal.3.16. in the booke of his merites: it is like
- 2.king.2.8. *Moyses* Manrell which deuided the waters:

ters: So hee demereth our sinnes and
 punishmentes, that they which be are
 clothed with Christ; are armed both
 against sinne and death. It is like the
 Garments of the Israelites in the wil-
 dennesse, which did not weare: for tie
 yeeres together, they wandered in
 the desert; and yet saith *Moyse*, their
 shooes were not worne, but their
 apparell was as when they came out
 of Egypt: So the righteousness of
 Christ doth last for euer, and his
 mercies are neuer worne out. As
Mardocheus shined in the kings robes
 before the people: So and more glo-
 rious are the faithfull in the robes of
 Christ before God. When Christ
 was transfigured vppon the Mount:
Mat saith, that his face shined like the
 sunne, and his clothes were as white
 as the light. So when we are trans-
 figured into the image of Christ wee
 shall shine before other mennely
 lights: and therefore Christes Disci-
 ples be called *Lights*, because they
 were

Deut. 16. 5. M

1. 1. 1. 2. 1

Math. 17. 2.

Heb. 6. 11.

1. 1. 1. 1. 1. 1. 1

1. 1. 1. 1. 1. 1. 1

1. 1. 1. 1. 1. 1. 1

1. 1. 1. 1. 1. 1. 1

Math. 5. 14.

H

were

Mic. 4. 2.

1 Sam. 1. 14.

Math. 12. 12.

Eph. 2. 14.

Rom. 1.

Math. 6.

were clothed with light, and shined
 in the world: as it is said, *as bright as
 the Sun*. *Salomon* was not so glorious in all
 his royaltie, nor the *Lillies* which
 are braver then *Salomon*, as he which
 is clothed with *Christ*, because the
 apparell vpon him, is better then all
 the worlde about him. Therefore if
Dauid saide; *Weepe ye daughters of
 Israhell for Saule which alar bed ye in prophesie*
 I may say, reioyce ye daughters of Is-
 rahell, for *Christ* which hath clothed
 you with righteousness, as it were
 with a vesture, before you come to
 the banquet. *This is the wedding Garment*
 without which no manne can feast
 with the Lord. This Garment is cal-
 led *an Armour*, because it defendeth
 vs from all the assaults of the deuill
 the flesh, the world, the heat of perse-
 cution, & the cold of defection. This
 Garment is called *Light*, because it is
 the beautie and glory of them which
 weare it. This Garment is called a
 kingdome,

kingdom, because none but kings do
wear it, that is, they are introned in
the kingdom of christ, & made kings
ouer the world, the flesh and Sathan
whiche weare this Garment, like the
hair of *Sampson* which while he wore
it was like a king, and all his ene-
mies had no power to hurt him.

21. This Garment, I haue sent vnto you, to go before the king of heauen and earth, a holy Garment, a roiall garment, an immaculate garment, an euermlasting garment: a garment whereof euery hem is peace of conscience, euery pleat is ioy in the holy ghost, euery stich is the remission of foule sin, and saueh him which weareth it. If he which touched the hem of Christes garment was healed, heo which weareth the garment, nay her which weareth Christ himselfe, shall not lye hee healed of all his sores, though hee wet wounded from head to foot. You neede not cloath him now, which saith, *My heart is ready*

1871
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THE
LUD. 16. 6.

Rom. 5.1.
Rom. 14.17
Math. 9.10.

Math. 35.43

Math. 21. 8

Gen. 9. 23.

Luke 10. 34.

This Samaritan; doth not signifie Christ, but yet may be resembled to Christ.

Gen. 3. 7.

Rom. 8. 13.

1 Cor. 15. 54.

did not cloath me, nor cast your Garments in his way, as they did; when hee came to Ierusalem, but take hys Garmentes, and suffer your selues to be clothed, as *Noah* did, to couer your nakednesse. As the good *Samaritan* put him vpon his owne beast, which was spoiled with theeues, and bound vp his sores when hee was wounded. So Christ Iesus mounteth the faithfull vpon his righteousness, & healeth their sins, as though he should couer them with his Garmentes, whom the world, the flesh, & the deuill haue robbed of their Garmentes, that is, the righteousness whiche they had in Paradice before the serpent came: so if wee put on Christ, we are clothed with his obedience, whereby our wickednesse is couered: we are clothed with his merits wherby our sinnes are forgiven: we are clothed with his death: when by our punishment is released, we are clothed with his spirit, whereby our heartes

hearts are mollified and sanctified, & renewed till we resemble Christ himselfe. This is the Apostles meaning, to put on Christ, as it is unfolded in Col. 3. 12. Where he bringeth forth all the robes of Christ, & sortes them, & saith, put on mercie, put on meeknes, put on humility, put on patience, put on loue, all which before hee called (the newe man) so that to put on Christ, is to put on the new man with all his vertues, vntill wee be renewed to the Image of Christ, which is like a new man amongst men. They which labor to be righteous, and yet beleue that Christs righteousness shall saue them, haue put on Christ as a robe, would haue them. We are not taught to put on Angels, nor saintes, nor the Virgin Mary, nor Paul himself, to couer our sins with their righteousness, as the Papists do, but we are commanded to put on Christ, and couer our sins with his righteousness. The body hath many garments, but the soule

Col. 3. 12.

verse 20.

M. 1. 1. 1. 1.

P. 1. 1. 1. 1.

M. 1. 1. 1. 1.

P. 1. 1. 1. 1.

M. 1. 1. 1. 1.

P. 1. 1. 1. 1.

hath one garment. Euerie clout will
 couer our sores, but the finest silke
 will not couer our finnes. Therefore
 when we seeme braue to others, wee
 are fowle to God, because his eie
 is vpon our finnes, which lie naked;
 when all the rest is covered, vntill we
 put on Christ; then wee heare that
 voice, *Thy finnes are couered*. And then
 wee haue that blessing. *Blessed is the
 man, whose sinne is couered*. So wee are
 clothed and blessed together. Yet
 this garment is out of request, I too
 rough for some, too graue for others,
 too bale for others. And therefore
 in steade of putting on Christ, they
 put him off, in steade of welcomming
 him, they discharge him, like the
 Gentens, that they may keepe their
 Swine, that is, their beastly pleasures.
 whiche hee would cast into the Sea.
 These are like the foolish squiddars
 which should haue made christ their
 garment, and they cast lots vpon his
 garments, and deuiled them, and so
 spoiled

spoiled them. So do the papists deale
with this garment, they say it is not
fit for them; & therefore they beake
it and mangle it, and peecoe it with
tags of their owne inventions: they
say it is too light, & not able to beare
off the stormes of death, and heate of
hell, and therefore chose rather to
make them selues garments of their
merites, and their Masses, and their
penances, and their pardons, and their
pilgrimages: like *Adam & Eve*, which
made them selues coates of figleaves,
which God destroyed again, to shew
that when men haue patched all their
leaves, of masses, of pardons, of pilgri-
mages, and satisfactions together, yet
they will not couer their nakednesse,
nor keep off the heate of gods wrath,
but are like the curfall skins of *Da-
uids*. Ambassadors, which hid not
their shame. Therefore when we may
goe in our maisters attire, shall wee
scrubbe like beggars, patched in our
tags. *Mine owne garments defile
me,*

11. 8. 101

11. 8. 101

10. 8. 101

Gen. 3. 7.
and 31.

11. 8. 101

10. 8. 101

2. Sam. 10.
4.

Job 9. 31. me, saith Job. Our owne Garments,
 our owne righteousnesse defileth vs,
 for what garmēt, what righteousness
 haue we of our owne, but that which
 like a menstruous cloath, which hath
 more need to be washed himselfe, then
 to wipe that which is foule. There-
 fore Christ must make vs Garments
 of else when our backs flaunt like
 counters, our soles shall strippē like
 beggers. And the Devils will sport
 themselves like Cham, to see our gla-
 nednesse.
 Gen. 9. 10. First the Father made vs Garments
 in Paradise, now the Sonne makes vs
 Garmentes in the wildernesse; naye,
 the Sonne is made our Garment, as
 Paul saith, Christ was made our
 righteousness, that is, Christes right-
 eousnesse, must bee our Garment,
 or els wee shall bee ashamed when
 our righteousness doth not reach
 to couer our nakednesse; but still
 some part will peepe bare vntill hee
 cast his righteousness vppon it, and
 then

then all is covered. As David neede ^{1. Sam. 17.}
d no other armor against the Gya
ant, then a Sling: so we neede no o
ther garment against sin then Christ.
There wanted nothing but this, to
put it on. Nowe let vs see howe to put this
Garment on. Many fumble about it,
like children which had need of one
to put on their clothes. Some put on
Christ as a cloake, whiche hangeth ^{11. 21. 22. 23.}
vpon their shoulders, and couereth
them when they go abroad to bee
seene of men: they can cast on the
cloake of holinesse, and seeme for a
while as holy as the best, but so soon
as they come home, the cloake goeth
of, and the man is as he was, whose
vizard was better then his face. Thus
Hypocrites put on christ, as manie
retaine vnto noble men, not to doe
them anie seruice, but to haue their
countenaunce. Many put on christ
like a hat, which goeth off to euery
one whiche meetes them: so euery
temp.

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temptatio which meets them, makes
them forget what they heard, what
they promised, what they resolved;
and change their waie, as though
they had not repented at all. So the
common people like your selues put
on Christ, they are zealous, so long
as they are in the Church, and beare
their bresses, and cast vp their eyes,
like the Publican, when they heare a
sentence whiche moues them, as
though they would doe no more a-
gainst that saying while they liue.
But the next businesse putterb all out
of mind, till they come to the church
again. Some put on christ as a gloues,
which couereth but the hand, so they
put on the face of Christ, or the tong
of Christ, but their hands worke, and
their feete walke, as they did before.
So manie professors of Religion put
on Christ, whiche call but for disci-
pline & reformation, that they might
get a name of zeale and sinceritie, to
couer some fault, which they would

not

not be suspected of. Thus euery man
 woulde couer himselfe with Christ,
 but they haue not the skill, or they
 haue not the will to put him on.
 What will you doe then? Though
 the garment be neuer so good, yet
 it is not good to them that doe not
 weare it. For what profite haue we of
 the garments which we do not weare?
 they neither keepe vs from heat
 nor colde. Therefore Paule doth
 not bring you a garment to sale by
 you for the mothes, but bee biddes
 you put it on. Heere is the cunning
 howe in putting it on. If Paule had
 taught vs this, then you would haue
 had ynto him. Well, you shall heare
 what Paule saith to the putting of it
 on. First (saith Paule) you must *cast*
away the worke of darkenesse, and then
put on the armour of light. First you
 must put off, and then put on. As the
 Eagles feathers will not lie with any
 other feathers, but consume them,
 which lie with them. So the Wed-
 ding

8. 2. ant. 2. 1

7. 2. ant. 2. 1

7. 2. ant. 2. 1

7. 2. ant. 2. 1

7. 2. ant. 2. 1

7. 2. ant. 2. 1

Vcrse. 12.

1 Sam. 5. 8

Deut. 22. 5.

Math. 2. 21.

Leui. 19. 19.

Iob. 19. 23.

Reu. 3. 15.

ding Garment will not weare with filthy garmentes, but scornes like the Arke, that Dagon should stand by it. If any man may not weare womens apparell for lightnesse, may he weare the deuils apparell, and cloth himselfe with pride, with couetousnesse, with enuy, with hypocrisie, with vncleannesse, and when hee is like the deuill sit at Gods table? No man (saith christ, patcheth a newe peece to an old Garment, and wilt thou patch an old peece to a new Garment? God forbade the people to weare linssey wolsey, because it was a signe of inconstancie, but this is inconstancie in selfe. He doth not put on christ, but putteth off christ, and putteth on Beliall, whiche fashions himselfe to God, and the world too. As Christs coate was without seame, so they must be without staine that weare in. For when a man putteth on faire clothes, hee maketh himselfe fayre too, and auoideth every foule thing least

least it shoulde foule his clothes: So must he which putteth on Christ, for the finest garment is soonest stained. Therefore when thou hast put on this Garment, thou must washe thy selfe, and picke thy way, and choole thy workes, and handle nothing that is foule for marring thy clothes, that is, thou must not thinke as thou diddest, nor speake as thou diddest, nor liue as thou diddest, but remember that thou hast changed thy Maister, and serue him with whom thou art bound. For if God ^{Iude. 9.} and the diuell could not agree vpon *Moses* body, for one to haue one part, and the other another part, but God would haue all: Much lesse wil God agree that the deuill shoulde haue part of the soule, which would not yeelde him part of the bodie. Thus haue you heard what you must put off: now heare how Christ must be put on. As the Angel taught *Iohn* to read the booke when he had bym ^{Reue. 10. 9.}
cate

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eat it: so we must put on Christ, as if we did eat him, not as the papists do in their Masse, but as the meate is turned into the substance of the bodie, and goeth through euerie part of man: So Christ and his word should goe from part to part, from eare to heart, from hart to mouth, fro mouth to hand, till we be of one nature with the, that they be the verie substance of our thoughtes and speeches, and actions, as the meate is of our bodie. This is, to eat Christ and his worde, or els we do not eat them, but chew them, and when our taste is satisfied, Ephes. 3. 30. spue them out againe. Thus we must put on Christ, for the word signifieth so to put him on, as if thou wouldst put him in, that he may be one with thee, and thou with him, as it were in a bodie together. As he hath put on all our infirmities, so we must put on all his graces, not halfe on, but al on, and clasp him to vs, and girde hym about vs, and weare him euen as we weare

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weare our skynne; which is alway about vs. Then there shall be no need of wyers, nor curls, nor perriwiggcs; the husbantes shall not be forced to racke their rents, nor inhaunce their fines, nor sell their landes; to decke their wiues. But as the poore mantle of *Eliab* seemed better to *Elisha* then all the robes of *Salomon*, so the wedding garment shall seeme better then all the flantes of vanitie, and put euerye fashion out of fashion, whiche is not modest and comely like it self. If you will know farther how to put on Christ, you shall see howe your text wil catechise you in his three names. Lord, Iesus, Christ. The Apostle seemeth to spell out the way vnto vs, howe we should weare this garment. First, wee must put him on as Lord; then wee must put him on as Iesus. Lastly, we must put him on as christ. Thou must put him on as Lord; that is thy ruler to commaund thee; and thy Tutor to gouerne thee; thy mai-
ster

Act. 4.19.

Iesus hath
the like
name but
not from
God, nor to
that end.

Luke 1.69.

Iud. 3.9.

Luke 3.33.
Act. 3.12.
Heb. 8.3.

ster to direct thee; thou must bee no
mans seruant but his; take no man
part against him, but say with the A-
postle, *Whether is it meete to obey God
or yde*. Thou must put him on as Ie-
sus, that is, thy saviour, in whome
thou trustest, thy protector on whom
thou depēdest, thy redeemer in who
thou beleeuest. Thou must not looke
for thy saluation from Angell, nor
Saint, nor any thing beside him. For
the name of Iesus signifieth a Savi-
our, and is giuen to none but him;
and he is not onely called the Savi-
our, but the saluation, in the song of
Simeon, to shew that he is the onely
Saviour, for there bee manie Savi-
ours; but there can be but one salua-
tion as there may be many tortures,
& yet but one death. Therefore when
he is called the saluation, it implieth
that there is no Saviour beside hym.
Thou must put him on as Christ,
that is, a king to rule, a Prophet to
teach, a Priest to pray and sacrifice
and

and pacifie the wrath of GOD for
thee. For this name Christ doth sig-
nifie that hee was appointed a king, ^{Mat. 2. 2.}
a Priest and a Prophet: for man, a
king to rule him, a Priest to offer sa-
crifice for him, a Prophet to teache
him, so that he putteth on Christ as
Lord, whiche worshippeth none but
him, so that hee putteth on Christ as
Lord, which worshippeth none but
him. Hee putteth on Christ as Iesus, ^{Gal. 3. 17.}
whiche beleueth in none but him,
and hee putteth on Christ as Christ,
which worshippeth none but him,
beleueth in none but him, and hea-
reth none but him. You put on
Christ first, when you are baptised,
then you were sealed and consecra-
ted to his seruice, so soone as you
came into the worlde, you vowed
to renounce the worlde and followe
God: how many haue put on christ
thus, and since haue put him off a
game, whiche haue broken the first
promise that ever they made, and
were

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were neuer faithfull to God since.

Rom.6.3. You put on Christ againe, when you

are called and sanctified, that is,

when you cast off the old man,

Ephes.4.22. which is corrupt with the lustes of

the fleſhe, the pride of life, and the

cares of this worlde, and put on the

new man, which is regenerat in righte-

ouſneſſe and holineſſe to the image

of Chriſt, or likeneſſe of Adam in

his innocencie, for to put on the new

man, is to become a newe man, as if

thou were borne againe, and concei-

ued of the holy Ghoſt. Of this Iob

Rom.13.1. ſpeaketh when he ſaith, *I put on Juſtice*

and it couered me: you put on Chriſt

Iob.39.14. againe, when you receiue this holie

1.Cor.10.16 Sacrament, and are partakers of hys

body and bloud, that is, the merites

of his obedience & paſſion by faith,

which beareth him, as if ſhe did ſee

him and ſeeeth him, as if ſhe did ſeele

him and feelerh him, as if ſhe did taſt

him and taſterh him, as if ſhe did di-

geſt him, then chriſt is become yours

and

and dwelleth in you, & feedeth you
with his grace to eternall life; as the
bread and wine sustaineth the lyfe
present.

Lastly, when you have put on Christ
in these three sortes, which is your
Garment for this worlde; after you
shall put on Christ in heaven, and be
clothed with his glorie, and that shall
be your last vesture, which shall ne-
uer weare out.

Phil. 3. 21.

1. Cor. 15.

31. 49.

Thus haue you heard what is meant
by putting on Christ; first to cloathe
our selues with righteousness and ho-
linesse like Christ, and then because
our owne righteousness is too short
to couer our armes, and legges, and
thighes of sinne, but still some bare
place will peete out and shame vs in
the sight of God: therefore we must
borrow Christes Garments, as *Iacob* Gen. 27. 15.
did his brothers & couer our selues
with his righteousness, that is, be-
leeue that his righteousness shall
supply our vnrighteousnesse, and hys